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THE DEVOTIONS OF BISHOP ANDREWS.

Translated from the GREEK,
By DEAN STANHOPE.

A NEW EDITION.

Lord, teach us to pray. Luke xi. 1.

LONDON,
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MDCCLXXVIII.

31
DEC

ADVERTISEMENT,

By the EDITOR.

OF the Devotions here preſented to the Public, more need not be ſaid, than that they were compoſed by the great, the learned, the good Biſhop ANDREWS, and tranſlated by the able, the excellent, the amiable Dean STANHOPE. They were compoſed in Greek and Latin by the Biſhop, for his own private daily uſe; and for ſome time before his death, the Manuſcript was ſcarce ever out of his hands. It

was found worn in pieces by his fingers, and wet with his tears. They were tranſlated by the Dean for the benefit of his countrymen, he having himſelf committed a good part of the originals to memory, and probably ſolaced his departing ſpirit likewiſe with the repetition of them. The only edition in Greek and Latin, printed at the Oxford Preſs in 1675, with the *Imprimatur* of Doctor RALPH BATHURST, then Vice-Chancellor, is ſeldom to be met with; and very few Copies of Doctor STANHOPE's tranſlation are left. It was therefore thought adviſeable to reprint the Engliſh Devotions in a more convenient and portable ſize; as alſo, inſtead of

of the ſhort uneven lines of the former octavo edition, to divide them into diſtinct ſentences, as the ſubject-matter ſeemed naturally to direct. Concerning the Author and the Tranſlator, more particulars may be learned from the *Preface*, which follows. With regard to the Devotions, Reader, when thou haſt bought the book, "enter into thy cloſet, and ſhut "the door;" pray with Biſhop ANDREWS for one week, and he will be thy companion for the reſidue of thy years; he will be pleaſant in thy life, and at the hour of death he will not forſake thee.

THE

PREFACE.

I Hope the generality of ſerious Chriſtians will think there is no need of making an apology for publiſhing the little Book, which is now put into their hands. This Performance will recommend itſelf to *them*, by the uſefulneſs and importance of the ſubject matter; as it is a Book of Devotion, a help to the better and more delightful maintaining that intercourſe between God

and our ſouls, thoſe addreſſes to the Throne of Grace, on which, in ſo great a meaſure, depend all the comforts and bleſſings of time and of eternity.

The heart, already enlightened and inflamed with piety and charity, will here find ſomething exactly ſuitable to its inward motions, and the moſt ſignificant and beautiful words, wherein to utter its holy deſires, and thoſe gracious ſentiments, which, without this help, would perhaps break forth with leſs advantage and leſs accuracy both of method and expreſſion. Not that our Heavenly Father, who hears even the ſilent ſighs and unuttered deſires of humble ſouls, deſpiſes the petitions

tions of his children, when poured forth in the meaneſt language, provided it be the beſt they have or can procure: But ſure it will be acknowledged, that when the heart, the principle, the matter and the words are all excellent and accurate, the ſacrifice is more complete, freſh ſweetneſs is added to the incenſe, and the whole ſervice more worthy of God.

But the leſs perfect Chriſtian, who has not yet made ſo much progreſs in the School of Piety as the former, may reap ſtill greater benefit from this Work. It will tend to improve him in knowledge and practice; it will be to ſuch an excellent Catechiſm as well

well as a Prayer Book: He will here find the Commandments, and the Creed, and other important points of Chriſtian inſtruction, explained and applied with great judgment, and no leſs perſpicuity than brevity; ſo that they may be ſoon learnt and eaſily remembered. He may here be led to form juſt notions and holy deſires, ſuch as cannot but have a conſiderable influence on his prayers and his manners. He will be put in mind of the variety and greatneſs of his ſins and of his wants; of the holineſs, the mercy, and the goodneſs of God, and the many invaluable benefits he heaps on mankind. In ſhort, by a ſerious and proper uſe of this Manual, he will

will perceive himſelf to advance apace in love to God and Man, and every other Chriſtian grace and virtue. All this he has juſt reaſon to promiſe himſelf, provided he endeavours to bring his ſentiments and the frame of his heart up to the ſpirit of theſe Devotions; which is no more than every one ought to do, whatever prayers he uſes.

Indeed what leſs can be expected, when a book of this nature is compoſed of materials taken out of the Holy Scriptures, and very ancient Liturgies, which bear the names of St. James, St. Baſil, and St. Chryſoſtom, collected and put together by the moſt judicious Workmen in this way;

way; ſuch as were the perſons mentioned in the title page, Dr. Andrews, once Biſhop of Winchester, and Dr. Stanhope, late Dean of Canterbury?

Theſe excellent perſons are too well known to the world to want any particular or large account to be here given of them; and yet to ſay little of them may be thought an injury to men, whoſe due praiſes would take up a great deal more room than can be allowed for this Preface. However, ſince the ability and worth of the Author recommends a Book, even to ſuch as read only for curioſity; and a Chriſtian Reader muſt much more be pleaſed to find the devotions he offers to God have paſſed through the

the hands of the ſoundeſt Divines, whoſe learning, piety and authority may entirely ſatisfy him, that he has no need to fear or ſuſpect any ſuperſtition, hereſy, or falſe doctrine may be ſuffered to remain in them: I ſhall beg leave to preſent a very brief account of them, and what part each of them had in the following Book.

The Right Reverend Father in God, Dr. LANCELOT ANDREWS, Biſhop of Wincheſter, was born at London about the year of our Lord 1555, of religious parents, who left him a ſufficient fortune. He was educated at Merchant Taylors School in that city; afterwards at Pembroke Hall in Cambridge, of which he was Scholar,

Fellow,

Fellow, and Maſter. To ſay nothing of his ſmaller preferments, he was Prebend Reſidentiary of St. Paul's in London, Dean of St. Peter's in Weſtminſter, and of the King's Chapel; Chaplain to Queen Elizabeth; Almoner and Privy Counſellor to King James I. and King Charles I. and ſucceſſively Biſhop of Chicheſter, Ely and Wincheſter; and all this on the account of his worth, without any ambitious ſuit or ſeeking of his own. To qualify him for theſe preferments,

His life was orderly, innocent, induſtrious, and pious, from his childhood. He is ſaid to have had a maſterly and critical ſkill in at leaſt fifteen learned and modern tongues:

tongues: And his knowledge of things, and improvement in all ſorts of material learning was no leſs extenſive than his ſkill in languages; which qualified him for being one of the Tranſlators of the Bible in the reign of King James I. He was a man of great wiſdom and addreſs in buſineſs; an admired Preacher in his time; exact and judicious in informing and inſtructing others, and in controverſies an able champion for the truth. He was laborious in his Miniſtry; ſucceſsful in converting ſeveral of the Popiſh Clergy and Laity from the errors of that Church. As he was both in his life and at his death bountiful and charitable to the poor, ſo like-

likewiſe was he a lover and encourager of learning and learned men; inſomuch, that though he was good to his kindred, yet he gave more to the maintenance of learning and to the poor than to them. He was a ſingular benefactor to the preferments or places he enjoyed; either by recovering, ſecuring, and increaſing their revenues, or building, repairing, and beautifying the houſes and palaces committed to his care. In a word, his parts and knowledge were rare and great, his judgment greater, and his holineſs and devotion greateſt of all. This is in brief the ſubſtance of what is ſaid of him, by thoſe who had the beſt opportunities of knowing him,

him, the Biſhops of London and Ely, his Contemporaries, and, I ſuppoſe, familiar Friends.

The other perſon concerned in this Manual, the very Rev. Dr. George Stanhope, late Dean of Canterbury, was born at a village called Hartſhorn, in Derbyſhire. His father was the Reverend Mr. Thomas Stanhope, Rector of that place, and Vicar of St. Margaret's Church in Leiceſter, and Chaplain to the Earls of Cheſterfield and Clare. His mother's name was Alleſtry, of a good family in the ſame county. He was put to ſchool firſt at Uppingham, in Rutland, then at Leiceſter; afterwards removed to Eton, and thence choſen to King's

College, in Cambridge, of which he was Scholar and Fellow.

Upon his removal from thence, he was preferred to the Rectory of Tewing, in Hertfordſhire, which after ſome time he quitted. He was eight and thirty years Vicar of Lewiſham, and ſix and twenty of Deptford, both in the county of Kent. In the year 1703, he was made Dean of Canterbury; and was thrice choſen Prolocutor of the Lower Houſe of Convocation.

His perſonal qualifications, prudence and public ſpirit, bore a conſiderable reſemblance to thoſe of Biſhop Andrews. As far as I could myſelf obſerve, and by the accounts of ſome who knew him very

very early, his life was a conſtant, uniform pattern of chearful, undiſguiſed, and unaffected piety. His uncommon diligence and induſtry, aſſiſted by his excellent parts, had enriched him with a large ſtock of polite, ſolid, and moſt uſeful learning. He had not, indeed, acquired the knowledge of ſo many languages as Biſhop Andrews; but yet, beſides his mother-tongue, in which he had ſo great a command, he was a maſter of the Latin, Greek, Hebrew and French. Theſe he put to their proper uſe, not for any vain oſtentation, but as inſtruments of procuring the knowledge of all thoſe things, which have rendered him an accompliſhed Gentleman, a

worthy Man, and a ſubſtantial Divine.

His well-digeſted learning, accurate judgment, candor and good nature, ſhone very brightly in his converſation, as well as his preaching and his writings, all conſecrated to the honour of God, and the promoting of Virtue and true Religion: Indeed ſome who have converſed moſt intimately with him, have aſſured me they never knew any that ſo continually ſpoke and acted with a regard to theſe ends.

His preaching was really admirable and edifying; his ſtile clear and plain, but noble; his reaſonings eaſy and ſtrong; his perſuaſions powerfully moving; his action

action and way of ſpeaking graceful, juſt and affecting; his ſubjects well choſen, and ſuited to his Auditory. The greateſt and beſt of his Hearers (and he often had the greateſt in this nation) might learn what was profitable from him; which if they neglected to do, his diſcourſes will riſe in judgment againſt them, and in the mean time demonſtrate, that he omitted nothing neceſſary to *deliver his own ſoul.*

His writings are, or may be, in every body's hand, and every body will judge of them as they pleaſe: I ſhall therefore leave them to do ſo, and only affirm, what I know from more than a ſingle experience, that they are

an ineſtimable treaſure for the devout people of this nation.

Were I to ſpeak particularly of all his private and public virtues; of his conſtant preaching, and prudent and faithful diſcharge of all the parts of his Miniſtry; the many charities and good works he did in the courſe of his life, and the liberal proviſion (in proportion to his ſubſtance) which he made for them in his laſt Will and Teſtament, I ſhould far exceed the brevity I propoſe. I hope ſome abler hand will give his life and character at large, and do juſtice to his memory; and ſo convince the world, that (tho' he was thereby eaſed of a great burden, yet) it was no ſmall unhappi-

happineſs to the Church, that he was not raiſed to the higheſt order in it.

Such were the perſons, whoſe pious endeavours have concurred, in their different times and manners, to produce this little Manual of Devotion.

The firſt, and indeed the only edition I ever ſaw of Biſhop Andrews's Private Prayers, in Greek and Latin, was printed at Oxford in the year 1675. By the beſt judgment I can make of that Book, he appears to have collected, from time to time, in the courſe of his reading, materials for every part of Prayer; which he wrote down, ſome in Greek and ſome in Latin. Theſe at

firſt were chiefly hints; but out of them he compoſed ſeveral Prayers, that he uſed privately in his Cloſet, and ſome of them publickly in the Church, before Sermon, having tranſlated them into Engliſh. Many of theſe Prayers were completely finiſhed, and uſed by him as forms; in others he left ſome hints not quite compleated, but wherein it was eaſy for him to ſupply all that was wanting, as he uſed them. Theſe he varied often, as occaſion and neceſſity required, and improved them by degrees. Such of them as were brought neareſt to perfection, he wrote in Greek; either becauſe the New Teſtament, Septuagint, and moſt ancient

cient Fathers and Liturgies (whence he extracted a great deal) were in that language; or becauſe that language has ſome advantage for devotion; as the many compound words it contains, ſtrengthen the ideas they convey to us, and make a more lively impreſſion upon the mind.

Dean Stanhope, who often uſed theſe Devotions in the original language, and had committed a good part of them to his memory, was ſo well pleaſed with them, that he took the pains to tranſlate what is contained in the following ſheets, for the uſe of a dear Friend; to whom he apprehended they would be acceptable and ſerviceable.

They

They gave ſo great ſatisfaction, and did ſo much ſervice, not only to that Friend, but to all thoſe into whoſe hands the copies came, that the Dean reſolved, I ſuppoſe at their deſire, to print them.

They who have ſeen the Tranſlations with which he has obliged the Public, muſt be ſenſible that it was his way not to confine himſelf to a ſtrict and literal Verſion; but to take the liberty of paraphraſing, explaining, and improving upon his Author; ſo that in more inſtances than one, his Tranſlation is a far better Book than the Original which he tranſlates. If this will not be allowed me in any other inſtance,

I think

I think it cannot be denied in that of St. Auguſtine's Meditations; where we have all the benefit and ſweetneſs of that Author's great wit and fervent devotion in excellent Engliſh, without the allay of thoſe improper and barbarous expreſſions and jingling turns and antitheſes, which are too frequent in the original, according to the manner of the African Writers.

He has made ſome uſe of this liberty in the following Work; but not in all parts alike. Where the matter would bear it, he has kept cloſe enough to the Original. But where there were any redundancies or improper repetitions, he has retrenched them: Thoſe

Thoſe things which were either peculiar to the Biſhop and his Relations, or could not be made to ſuit the gravity and elegance of the reſt of the Book in our language, he has entirely omitted: Where any thing ſeemed wanting, he has ſupplied it; and where there were only hints, he has ſo enlarged on them as to fill up the vacant chaſms, and continue the thread of the diſcourſe. In a word, he has every where illuſtrated and adorned his Author with elegant and moving language, and made it much more fit for common uſe than ever it was before.

For it muſt be acknowledged, that there was a Tranſlation of

Biſhop

Biſhop Andrews's Private Prayers in Greek and Latin, long ſince publiſhed, and common enough. The edition of it which is moſt genuine and correct, ſeems to have been firſt printed in the year 1648; it being tranſlated from the Greek Manuſcript before it was printed, and it was printed again in 1682; but how much oftener I know not. In that Tranſlation you have ſeveral things which are omitted in this; particularly ſome Prayers for the Holy Communion, and a Manual of Directions for the Sick.

Here it is plain two queſtions will naturally ariſe; firſt, Why did the Dean tranſlate theſe Prayers,

Prayers, when they were already tranſlated to his hand?

This very queſtion I aſked him, the firſt time I ever ſaw the Manuſcript now printed; which was in the laſt converſation I ever had with him. He aſſured me, he had never ſeen that former Tranſlation. This is then one of the *true reaſons* why he undertook this taſk; and his having performed it in the manner juſt above-mentioned, with ſo many advantages to the Book, is a *good reaſon* why it ſhould be publiſhed. For the old Tranſlation ſticking cloſe to the Original, needs all thoſe alterations and illuſtrations, which were needful for the Original, and which the Dean has given

given it. This will appear very manifeſtly, by comparing ſeveral Places of the two Tranſlations; particularly the beginning of the Office for Friday, and the Meditations and Prayers for the Evening and Night in both Books; not to be further tedious in referring to ſeveral other paſſages of the ſame nature.

The other queſtion may be, Why he has omitted the *Manual of Directions for the Sick*, and the *Prayers for the Holy Communion?*

I anſwer, We are indeed aſſured the Biſhop made ſome uſe of the former in his ordinary Viſitation of ſick perſons, when he was Vicar of St. Giles's, Cripplegate; and it was printed with the

the old Tranſlation of his Greek and Latin Prayers; but yet it was no part of them; I mean, it is not to be found either in the Greek or Latin, as printed in 1675, though perhaps it was in the Latin Manuſcripts, and conſequently it came not in the Dean's way. But if it had been a part of them, as the *Prayers for the Holy Communion* certainly are, yet he would not have been obliged to meddle with any thing upon thoſe ſubjects, having already given us *Meditations and Prayers for Sick Perſons*, at the end of his Thomas à Kempis; and in the fourth book of his Kempis, and in ſeveral parts of his St. Auguſtine, afforded all the

aſſiſtance

assistance of this kind requisite for devout Communicants.

I beg the Reader will pardon the tediousness of this Address, and give me leave to conclude it with a brief exhortation to the performance of the duty of Prayer, for which this Book is designed as an help, from the peace of mind it brings along with it, in the Dean's own words, which are far better than any I can pretend to offer.

"Peace and serenity of mind "is, in a special manner, the "effect and reward of a devout "and thankful application to "God by Prayer. For Prayer "is a withdrawing a man's self "from the world, and coming

" to God; like leaving a clutter
" of buſineſs, or breaking away
" from the mixt company of
" people, offenſive and danger-
" ous, or at the beſt nauſeouſly
" ceremonious and vain, to ſolace
" himſelf with one friend alone,
" who is particularly dear to him.
" And the diligent performance
" of this duty leaves ſo ſenſible
" a ſatisfaction behind it, gives
" ſuch a different turn to the
" ſoul, and inſpires ſuch heavenly
" diſpoſitions, that the exerciſe
" of the temple, and the retire-
" ments of the cloſet, never go
" off without a grateful reliſh
" and powerful effect, except ei-
" ther too ſeldom, or too negli-
" gently repeated." And again,
a little

a little after, "The nearer we "approach to God our Saviour, "by a ſpiritual Communion in "Prayers and Sacraments, and all "other Holy Ordinances, the bet-"ter we ſhall know him; and "the better we know him, the "more we ſhall be ſure to love "him. And were that love en-"tire, did he but reign in, and "poſſeſs our hearts without a "rival, we ſhould then feel the "beſt ſenſe of that paſſage veri-"fied to the utmoſt, in a ſpiritual "regard, and in our own parti-"cular caſes, *That the Work of* "*Righteouſneſs is Peace, and the* "*Effect of Righteouſneſs, Quiet-*"*neſs and Aſſurance for ever.*"

To the account given of the Dean of Canterbury in this Preface, it has been thought proper to add the Inſcription upon his Monument, erected for him by his Widow in the Chancel of the Church of Lewiſham, in Kent, where he lies buried.

In Memory
Of the very Revd *GEORGE STANHOPE*, D. D.
38 Years Vicar of this Place, and 26 of
the Neighbouring Church at *DEPTFORD*;
Conſtituted Dean of *CANTERBURY*, A. D. 1703.
And thrice PROLOCUTOR of the Lower Houſe
of Convocation.
Whoſe Piety was real and rational,
His Charity great and univerſal,
Fruitful in Acts of Mercy, and in all good Works:
His Learning was Elegant and Comprehenſive,
His Converſation Polite and Delicate,
Grave without Preciſeneſs, Facetious without Levity:
The good Chriſtian, the ſolid Divine
and the fine Gentleman,
in him were happily united;
Who, though amply qualified for the Higheſt
Honours of his Sacred Function,
Yet was content with only deſerving them.
In his Paſtoral Office a Pattern to his People,
And to all who ſhall ſucceed him in the Care of them.
His Diſcourſes from the PULPIT
Were equally pleaſing and profitable,
A beautiful Intermixture of the cleareſt Reaſoning
with the pureſt Diction,
Attended with all the Graces of a juſt ELOCUTION;
As his Works from the PRESS have ſpoke the Praiſes
Of his happy Genius; his Love of God and Men;
For which Generations to come
will bleſs his Memory.
He was born *March* the 5th. He died *March* the 18th, 172$\frac{7}{8}$.
Aged 68 Years.

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ERRATUM.] P. 143, Dele the Words, *An Act of Interceſſion as before on Wedneſday.*

MORNING PRAYERS,

At firſt RISING.

GLORY be to thee, O Lord, all glory be to thee, for the ſleep, which thou haſt graciouſly given me this night: A ſeaſonable recruit to the waſtings, and a kind intermiſſion to the labours, of this poor weak and wearied body.

And now, that thou haſt added to the number of my days, that this, and every day may be employ'd, to the perfecting of holineſs

in thy fear, and ſweetned with the comforts of health, of peace, and innocence, grant, O good Lord.

That the Angel of Peace, the holy guide of thy children, the faithful guard ſet by thee over their ſouls and bodies, may encamp round about me, and continually ſuggeſt to my mind ſuch things, as conduce to thy glory, and to my ſalvation, grant, O good Lord.

That all the ſins, offences, and neglects of my days already gone, may, by thy mercy, be freely pardoned, and intirely done away, grant, O good Lord.

That it may pleaſe thee to bleſs the world, with proſperity and peace; but chiefly with ſuch mercies, as thou knoweſt moſt expedient

dient for the good of all our ſouls, grant, O good Lord.

Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, that I may think on theſe things, and may do theſe things, grant, O good Lord.

Finally, ſince this life muſt ſhortly have an end; that mine may be concluded with a truly chriſtian death, a death, perfectly void of ſin and ſhame, and (if ſuch be thy good pleaſure) as free from pain as may be, grant, O good Lord.

But above all, in regard it is appointed unto all men once to die, and after that the judgment; that I may appear with comfort, and find a favourable account, at the great and terrible tribunal of thy Son Jeſus Chriſt, who, I believe, ſhall come to be our Judge, grant, O good Lord.

EJACULATIONS *and* PRAYERS *proper to be uſed, when up, and in our* CLOSETS.

BLESSED art thou, O Lord, my God, and the God of my Fathers, who turneſt the ſhadow of death into the morning, and reneweſt the face of the earth:

Who ſcattereſt the darkneſs by this return of light, and haſt commanded night to give place to day:

Who haſt enlightned my eyes, that I ſhould not ſleep in death:

Who haſt delivered me from the terror by night, and from the peſtilence that walketh in darkneſs:

Who haſt unlocked mine eyes from ſleep, and mine eyelids from ſlumber:

Who makeſt the out-goings of the morning, and of the evening to praiſe thee;

For that I laid me down and ſlept, and roſe up again, becauſe thou, Lord, didſt make me dwell in ſafety;

For that I awaked, and beheld, and my ſleep was ſweet unto me.

Blot out, I pray thee, as a cloud my tranſgreſſions, and as the thickneſs of the morning cloud my ſins.

Grant me to walk, as a child of light, ſoberly, purely, and honeſtly, as in the day; and this day, in particular, O Lord, vouchſafe to keep me without ſin: Upholding me, when I am about to fall; and lifting me up, if I happen

happen to be down; that I may never be ſuffered to continue under any provocation, or temptation, or to have my heart hardened through the deceitfulneſs of ſin.

Let my body alſo be ſafe under thy protection, and defend me under the ſhadow of thy wings from the ſnare of the Hunter, and from the noiſome peſtilence, from the arrow that flyeth by day, and from the ſickneſs that deſtroyeth at noon.

Defend this day from all evil of mine, and preſerve me from all the evil of this day.

Suffer not my days to be conſumed in vanity, nor my years in trouble: But let each day tell and inſtruct another, by ſome uſeful

improvement in knowledge, or practical virtue.

O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt. Shew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

Deliver me, O Lord, from my [ſpiritual] enemies, for I flee unto thee to hide me.

Teach me to do the thing that pleaſeth thee, for thou art my God: Let thy loving ſpirit lead me forth into the land of righteouſneſs.

Quicken me, O Lord, for thy name's ſake, and for thy righteouſneſs ſake bring my ſoul out of trouble.

Remove far from me thoughts that are without underſtanding; and

and evermore inſpire me with ſuch thoughts, as are wiſe and good, and well pleaſing in thy ſight.

Turn away mine eyes, leſt they behold vanity, but let them be fixed on the thing that is right, and let mine eyelids look ſtraight before me.

Incloſe mine ears with an hedge of thorns, that no fooliſh, filthy, or profane talk may be allowed to enter in: But let them be open to diſcipline and wiſdom, and always give willing attention to the words of truth and righteouſneſs.

Set a watch, O Lord, before my mouth, and keep the door of my lips; let my ſpeech be ſeaſoned with ſalt, and good to the uſe of edifying,

edifying, that it may miniſter grace unto the hearers.

Let no work of my hands cauſe grief or juſt offence of heart; but let me be continually employed in ſome ſuch actions, for which thou, my God, mayſt remember me for good, and ſpare me, according to the multitude of thy mercies.

Into thy hands I commend my whole ſelf, my ſpirit, my ſoul, and my body, for thou haſt created, redeemed, and regenerated them, O Lord, thou God of Truth:

And, together with my ſelf, all my relations and friends, all my poſſeſſions and comforts; for all theſe thou haſt graciouſly given to thy unworthy ſervant.

Preſerve

Preſerve us, I beſeech thee, from all evil, yea do even thou preſerve our ſouls: And let them be preſented before thy Majeſty, holy and unreproveable, in the day of the Lord Jeſus.

Preſerve my going out and my coming in from this time forth for evermore.

Proſper, I pray thee, thy ſervant this day, that I may find favour, and be able to do good, among thoſe that ſhall converſe with me.

Haſte thee, O Lord, to my help, be always at hand to direct me.

O turn thee unto me, and have mercy upon me; give thy ſtrength unto thy ſervant, and ſave the child of thy handmaid.

Shew

Shew ſome token upon me for good, that they, who hate me, may ſee it and be aſhamed, becauſe thou, O Lord, haſt holpen me, and comforted me.

SUN-

SUNDAY.

THROUGH the tender mercy of our God, the day-ſpring from on high hath viſited us.

Glory be to thee, O Lord, all glory be to thee, who didſt, as on this day, create the light, and command it to ſhine upon the face of the deep.

How glorious is that light, which affects our ſenſes, the rays of the ſun, the flame of fire, the day divided from the night, the evening and the morning.

How much more glorious is that light, which ſhines in upon our minds, by the examples of Patriarchs,

triarchs, the revelations of Prophets, the ſweet ſolace of holy Pſalms, the inſtruction of wiſe Proverbs, the profit and experience of faithful Hiſtories.

Bleſſed be thy name, for this light, which no darkneſs ever overſpreads, this ſun, which never goes down! God is the Lord, who hath ſhewed us ſuch light; bind ye the ſacrifice with cords, yea, even unto the horns of the altar.

O thou, who on this day didſt riſe again, raiſe up our ſouls unto newneſs of life, granting us repentance from dead works; and planting us in the likeneſs of thy reſurrection.

And thou, O Father, and God of Peace, who didſt bring again from

from the dead Our Lord Jeſus Chriſt, that great Shepherd of the ſheep, through the blood of the everlaſting covenant; make us perfect in every good work to do thy will, working in us that which is well-pleaſing in thy ſight, through Jeſus Chriſt.

O thou, who didſt alſo on this day of the week, ſend down on thy Apoſtles thy moſt holy ſpirit; take not the ſame ſpirit away from us, but grant to all thy ſervants, who aſk it of thee, that they may be daily renewed, and more plentifully enriched with the ſame.

O Lord, who by chuſing this day for theſe moſt important, moſt beneficial events, didſt direct thy Apoſtles, full of the Holy Ghoſt,

to

to call it, and to make it be, thy day, by tranſlating to it the ſacred reſt of the Sabbath; to make this day of the Lord, a refreſhment after labour, an interval of recruit to our feeble and wearied bodies, a merciful ceſſation to ſervants and beaſts, our fellow-labourers; a conſtant return of thy ſolemn worſhip, by prayers and praiſes, by hearing thy word, and adminiſtration of thy ſacraments in the publick aſſemblies of the Saints, and the houſe where thy honour dwelleth; and a figure and pledge of that better reſt hereafter, which ſtill remaineth to the people of God: O grant me ſo to uſe theſe days of reſt, and of publick worſhip in this life; that I fail not of a part

in

in thy eternal reſt, and in the continual hymns of Angels and bleſſed Spirits in the life to come.

An ACT *of* CONFESSION.

MERCIFUL and compaſſionate, long-ſuffering and patient Lord God, I have ſinned, wretched man that I am, I have frequently and grievouſly ſinned againſt thee; by truſting to vanity, by following deceit, and being occupied in ungodly works, with them that practiſe wickedneſs.

I come not now before thee to cover or extenuate my guilt by frivolous excuſes; but, with full purpoſe to give thee glory, by an ingenuous and free confeſſion, that I have many ways offended againſt thy holy laws. For thus, O Lord,

and

and thus have I done.—[*Here you may be particular.*]

Oh! how have I provoked thy Majeſty? And yet thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities.

And now, O Lord, what ſhall I ſay, or how ſhall I open my mouth? Behold me, without plea, without excuſe, ſpeechleſs, and ſelf-condemned; for I, even I, have deſtroyed myſelf.

Unto thee, O Lord, belongeth righteouſneſs, but unto me confuſion of face, becauſe thou art juſt in all that is come upon me: For thou haſt done right, but I have done wickedly.

And now, O Lord, what is my hope? Truly my hope is even, truly my hope is only in thee.

O let the multitude of thy mercies triumph over the multitude of my ſins.

Remember, I beſeech thee, what thy ſervant is.

I am thy creature; deſpiſe not then the work of thine own hands: I am thy image made after thy likeneſs; and haſt thou made thine own image for nought? For nought, moſt certainly, if thou deſtroy that image; and what profit can there be in my deſtruction? They indeed that hate thee, will rejoyce at it; but gratify not them with my deſtruction, neither let thoſe that are thine

thine enemies, as well as mine, triumph over me ungodly.

I am the price of thy Son Chriſt's blood, called a Chriſtian after his name, a ſheep of thy paſture, a ſon of the Covenant; look then upon the face of thine Anointed, look upon the blood of thy Covenant in him, behold the propitiation ſet forth for the ſins of the whole world, and be merciful to me, a ſinner, be merciful to me the chief, the moſt miſerable, of ſinners.

For thy name's ſake, O Lord, pardon my iniquity, for it is great, it is exceedingly, it is unſpeakably, great. For that name's ſake, beſides which none other under Heaven is given unto men, whereby we muſt be ſaved; and for the

ſake of that ſpirit alſo, who helpeth our infirmities, and maketh interceſſion for us, with groanings which cannot be uttered; for the tender bowels of the father, for the bleeding wounds of the ſon, for the earneſt groans of the Holy Ghoſt, hear, O Lord, and have mercy.

As for me, I acknowledge my faults, and my ſin is ever before me. Theſe I remember with anguiſh of ſoul, and complain of, in the bitterneſs of my heart: I am truly aſhamed, and ſorry, and angry, yea I reproach, I abhor, I mortify, I take revenge upon myſelf; full of concern, that my ſhame, and ſorrow, and holy indignation, are no greater.

Lord,

Lord, I repent, help thou my impenitence: And be thou pleaſed more and more to wound, and pierce, and ſoften, this hard heart: And then be gracious for all that is paſt.

Cleanſe thou me alſo from my ſecret faults, and ſave thy ſervant from preſumptuous wickedneſs.

Magnify thy mercy towards this wretched criminal, and ſpeak thoſe words of comfort, Be of good cheer, thy ſins are forgiven thee; yea be of good cheer, for my grace is ſufficient for thee: Say unto my ſoul, I am thy ſalvation; that I may alſo ſay, why art thou ſo heavy, O my ſoul? And why art thou ſo diſquieted within me? Turn unto thy reſt, O my ſoul, for the

Lord hath dealt bountifully with thee.

O Lord, rebuke me not in thine indignation, neither chaſten me in thy heavy diſpleaſure.

I will confeſs my tranſgreſſions unto the Lord, O do thou forgive the wickedneſs of my ſin.

Lord, thou knoweſt all my deſire, and my groaning is not hid from thee.

Have mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies, do away mine offences.

Lord, ariſe, and have mercy upon me; O God, make ſpeed to ſave me, O Lord, make haſte to help me.

If

If thou, Lord, ſhould be extreme, to mark what is done amiſs, O Lord, who may abide it? Enter not therefore into judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified.

PRAYER *for* GRACE.

LORD, I will lift up my hands to thy commandments, which I have loved; open thou mine eyes, that I may ſee the wonderous things of thy law. Incline my heart to thy teſtimonies; order my ſteps according to thy word, and ſo ſhall no iniquity have dominion over me.

Concerning thy teſtimonies, I have known long ſince that thou haſt founded them for ever. Therefore will I walk in the path of thy commandments, and will apply my heart to fulfil thy ſtatutes alway, even unto the end.

O Lord

O Lord God, be thou my God, let me have none beſides thee; let me love nothing in compariſon of thee.

Grant me grace to worſhip thee in ſpirit and in truth, to reverence thy holy name, to ſerve thee devoutly and decently, with the geſtures of my body, with the praiſes of my tongue, in private and in public.

To render my ſuperiors due honour, by obeying their commands, by ſubmitting to their government: To love my family and dependents, by taking due care of them, by making proviſion for them:

To overcome evil with good; and to poſſeſs my veſſel in ſanctification and honour:

To

To have my converſation without covetouſneſs, and be content with ſuch things as I have.

To put away lying, bitterneſs, clamour, and evil-ſpeaking, and all malice; and to ſpeak the truth in love:

Not to luſt with concupiſcence, not to walk with laſciviouſneſs, not to be captivated by deſires inordinate and violent, of what ſort ſoever they may be.

RULES *of* CAUTION, *or* HELPS *to* OBEDIENCE: *Called by ſome, The* HEDGE *of the* LAW.

TO break the Serpent's head, by guarding againſt his temptations.

Conſtantly to remember our latter end.

To live ſoberly, and watch always.

To cut off occaſions from the enemy, who ſeeks occaſions.

Never to allow ourſelves in idleneſs;

Nor to converſe with vain and diſorderly perſons; but to frequent, and love the company of the good.

To make a covenant with our eyes, and to bring our body into ſubjection.

To

To give ourſelves much unto prayer, and to retire from the world, by the exerciſe of penitence, abſtinence, and mortification.

With theſe thorns, Lord, let me be hedged about, that I wander not after vanity.

Hold thou me in with bit and bridle, when I would break away from thee.

O thou, who haſt invited me, compel me to come in to my own happineſs.

An ACT *of* FAITH.

I Believe in thee, O Lord, the Father, the word, and the ſpirit, one only true God:

That all things were created by thy almighty power and love.

That all have been renewed and reſtored, by the goodneſs and mercy, exhibited in the perſon of thy word, the Lord JESUS CHRIST: Who for us men, and for our ſalvation, was made fleſh, conceived, and born, did ſuffer, and was crucified, deſcended into Hell, and roſe from the dead, aſcended into Heaven, and ſitteth on the right hand of God; from whence

whence he ſhall come again, and judge the quick and the dead.

I alſo believe, that, by the illumination, and powerful operation of the Holy Ghoſt, a peculiar people has been called, from all quarters of the world, to be knit into one ſociety, united, and diſtinguiſhed, by belief of the truth, and holineſs of life:

That, as Members of this Body, we partake of the Communion of Saints, and forgiveneſs of ſins, in this world: And, by virtue of the ſame membership, do aſſuredly expect the reſurrection of the fleſh, and life everlaſting, in the world to come.

THIS

THIS pure and holy faith, once delivered to the Saints, Lord, I believe: Help thou mine unbelief. Strengthen in me that which is weak, and add to me that which is wanting.

This faith let me have grace always to exert and improve; by loving thee, O Father, in return for thy tender affection; by fearing thee, O Almighty, from an awful ſenſe of thy power; by committing my ſoul in well doing to thee, O moſt faithful Creator.

Let me ſeek and attain ſalvation in thee, O Jeſus, my Saviour; from thee, O Chriſt, the Anointed, let me have the unction of thy choſen; from thee, the only begotten, the

adoption and inheritance of the Sons of God.

Let me worſhip and ſerve thee, my Lord, on account of thy conception, in faith; on account of thy birth, in humility;

On account of thy ſufferings, in patience, and an irreconcileable hatred of ſin; on account of thy croſs, by crucifying my affections and luſts; on account of thy death, by dying unto the fleſh:

On account of thy burial, by burying evil thoughts and ſuggeſtions, under the prevailing oppoſitions of thoſe that are good:

On account of thy deſcent, by frequent meditations on Death and Hell:

On account of thy reſurrection, by walking in newneſs of life:

On

On account of thy aſcent into Heaven, by ſetting my affections on things above:

On account of thy ſitting at the right hand of the Father, by preferring the happineſs of Heaven in all my thoughts and deſigns:

On account of thy return from thence, by a conſtant godly fear of that ſecond coming:

And on account of thy judging the world, by judging myſelf in time, that I may not be condemned by my judge.

Let my belief in thee, O Holy Ghoſt, be ſuch as may qualify me to partake of all thy neceſſary and ſaving inſpirations:

Let my faith in the Church entitle me to a part in its calling

and election, to ſanctification in its holineſs, to memberſhip in its univerſality, to fellowſhip with the Saints, by ſharing in their prayers, and ſacraments, in their watchings and faſtings, in their holy ſighs and tears, and if thy providence ſhall call me to them, in their afflictions and ſufferings; by all theſe eſtabliſhing me in a firm aſſurance of the forgiveneſs of ſins, of the reſurrection from death, and of tranſlation to immortal glory.

O Thou, who art the Hope of all the ends of the earth, and of them that remain in the broad ſea:

O thou, in whom our fathers truſted, and thou didſt deliver them,

in

in whom they placed their hopes, and were not confounded.

O thou, who waſt alſo my hope when I hanged yet upon my mother's breaſts, and to whoſe care I have been left ever ſince I was born; be thou ſtill, and evermore, my hope, and my portion, in the land of the living.

Confirm my mind more and more, by the goodneſs of thy nature, by the endearments of thy titles, by thy types and thy figures, by thy word and by thy works; and, having thus attained to a peaceful reſting and reliance upon thee, Lord, let me not at laſt be diſappointed of my hope.

An ACT *of* INTERCESSION.

O Lord, on whom the eyes of all do wait, remember every creature of thine for good; and viſit the whole world with thy mercy.

O thou preſerver and lover of men, think graciouſly upon mankind, and as thou haſt concluded all under ſin and unbelief, ſo let thy pity and pardon extend to all.

O thou, who for this end didſt both die, and riſe, and revive, that thou mighteſt be the Lord both of the dead and living; ſince, whether we live, or whether we die, ſtill we are thine, O Lord; let thy mercy be ever upon us, both in life and in death.

O thou

O thou helper of the helpleſs, our ſeaſonable refuge in the time of trouble, remember all that lie under any ſort of extremity, and call upon thee for ſuccour and protection.

O thou, who art the God of grace and truth, eſtabliſh and ſtrengthen in thy truth them that ſtand; reſtore the weak, and raiſe up them that fall through hereſies and ſins.

Thou, who art the wholeſome defence and ſtrength of thine anointed, think upon the congregation which thou haſt purchaſed and redeemed of old: And let the multitude of them that believe be of one heart, and of one ſoul.

Thou, Lord, who walkeſt in the midſt of the golden candleſticks, remove not, we pray thee, our candleſtick out of his place; but ſet in order the things which are wanting among us, and ſtrengthen thoſe which remain, and are ready to die.

Send forth, we pray thee, O Lord of the harveſt, labourers in all points fitted by thy grace to do the work of that harveſt.

Thou, who art the portion of them that wait at thine Altar, grant, that thy Clergy may always be enabled rightly to divide, and uprightly to walk in, the word of thy truth; and let thy people always be ready with meek heart and due

reverence

reverence to receive the ſame, at their mouths.

O thou great King over all the earth, ſtrengthen and ſupport the ſeveral governing powers, as being thine own ordinance, though man's convenience and contrivance. Scatter the nations that delight in blood, and command wars to ceaſe in all the world.

O God, on whom the iſles do wait, and in whoſe arm they truſt, defend this iſland, and every part thereof, from all calamity, danger, and dearth.

O Lord of Lords, and only Ruler of Princes, be watchful over thoſe, whom thou haſt deputed to rule thy world here below; and more eſpecially over our gracious King:

Aſſiſt

Aſſiſt and proſper all his righteous undertakings, and inſpire into him noble and good deſigns, for the advantage of thy church, and of all thy people committed to his charge. Bleſs him with firm and honourable peace, that under him we may lead quiet lives in all godlineſs and honeſty.

Thou, who diſtributeſt among men different degrees of power, ſeverally as thou wilt; grant, that all perſons of eminence and authority, may be as eminent for virtue, and ſincere regard to thy true religion. Fill all our Counſellers with godly wiſdom: Let our Nobles do much in behalf of, but nothing againſt, the truth. Guide thou our Judges and Magiſtrates in the admi-

adminiſtration of juſtice, to all perſons, and in all cauſes, without preferring one before another, or doing any thing by partiality.

O Lord of Hoſts, and God of Battles, ſtrengthen, protect, and proſper all Chriſtian forces engaged againſt the enemies of our moſt holy faith.

Give all our people grace to live in ſubjection to the higher Powers, not only for wrath, but alſo for conſcience ſake.

Bleſs our Huſbandmen with fruitful ſeaſons, our Fleets with favourable winds, our Merchants with ſucceſsful voyages, our Tradeſmen with a ſpirit of honeſty and contentment; our Artificers, even to the meaneſt, even to the pooreſt among us, with grace

grace to follow their reſpective labours diligently and patiently, for fair and reaſonable profit, and in humble dependance upon thy bleſſing.

Furthermore, in regard thou art the God not of us only, but of our poſterity, extend, we pray thee, thy bleſſing to our children; that our ſons and daughters may grow up as the young plants, and, with their age and ſtature, may increaſe in wiſdom and virtue, and favour with God and Man.

Thou, who haſt commanded a due care of our relations, and abhorreſt the wretches void of natural affection; be favourable to my kindred, whether by blood or alliance: Preſerve among us all peace, friendſhip, and tenderneſs; and make us ever-

evermore ready to ſeek and rejoice in one another's good.

O thou, who requireſt us to love them that love us, pour out thy bleſſings, great and manifold, upon all my friends and benefactors; all who have done or wiſh me well, many perhaps unknown to me; preſerve them, O Lord, and keep them alive, that they may be bleſſed upon earth, and deliver them not into the will of their enemies.

O thou, who haſt pronounced that man worſe than an infidel, who is regardleſs of his own houſhold; behold, with thy favour, every perſon belonging to this family; yea, let thy peace reſt upon my whole houſe, and the ſon of peace ever dwell in it.

O thou,

O thou, who haſt declared, that our righteouſneſs muſt far exceed that of publicans and ſinners; grant me never to be wanting in kindneſs and civil reſpects to all who live peaceably and quietly in my neighbourhood; but chearful and ready in making ſuitable returns of love to all that love me. My own friends, my father's friends, and the children of both our friends, let me never ungratefully deſpiſe, neglect, or forſake.

O thou, who haſt directed us to overcome evil with good, and haſt expreſsly commanded our prayers for them that perſecute us, and deſpitefully uſe us; pardon and bleſs all that ſpeak evil of me, all that have hated me with, or without a cauſe; ſome of them perhaps even for my good will,

for

for ſpeaking diſtaſteful truth, or doing neceſſary juſtice; but, whatever the occaſion, or the offence may have been, which, if given on my part, I entreat thee and them to forgive; have the ſame mercy, O Lord, on all mine enemies, as on myſelf: And bring them, I beſeech thee, to thy heavenly kingdom, as I hope and pray, thou wilt at length bring me.

O thou, who acceptest the interceſſions which thy ſervants offer up for each other, remember, I intreat thee, for good, as well all thoſe who recommend me in their prayers, as thoſe whom I have promiſed to recommend in my prayers; and all who have no friend to intreat for them particularly.

O thou

O thou ſearcher and knower of hearts, who acceptest the will for the deed, be gracious to all them who, through juſt and neceſſary hindrances, do not pay thee the public homage and ſervice of this day; to all, whom importunity of buſineſs, on any other day, leaves leſs at leiſure, and makes leſs frequent in the public or private worſhip of thee, than they deſire, or endeavour to be; let all theſe, O Lord, partake of thy favour and bounty, as if they had often and actually prayed. Soften and convert thoſe hardened fooliſh hearts, who, through ignorance or prejudice, contemn thy word and ordinances; who deride thy holy religion, and wilfully forbear and refuſe

fuſe to pray; give them a ſorrowful ſenſe of this evil heart of unbelief, and preſerve others from the infection of ſuch peſtilent examples. And, for a more effectual check to ſuch daring and dangerous wickedneſs, aſſiſt and proſper all that are employed in any laudable undertaking, whereby the glory of thy name, the increaſe of thy Church, and the good of mankind, may be promoted and ſecured. particularly be pleaſed to reward an hundred fold, all who bountifully contribute of their ſubſtance to works of piety and charity.

Ariſe, O Lord, and have mercy on all that are in extremity; for it is high time thou ſhouldſt have mercy on them, yea, the ſeaſon of

pity is come: And may thy pity to theſe be the ſame, as I would wiſh it to myſelf under the like extremity.

Once more, therefore, I intreat thee to look down, gracious Lord, on all ages and conditions of men, ſucklings and infants, children and young people, middle-aged and declining, old and bedrid, the hungry and thirſty, the naked and ſick, priſoners and ſtrangers, thoſe that have no ſettled dwelling while they live, and thoſe who are deſtitute of friends to bury them when they die: All of ſuperannuated underſtanding, of diſcontented or diſturbed minds; all who labour under any temptation to deſtroy themſelves, who are vexed with evil

ſpirits,

ſpirits, or driven to deſpair of thy mercy; the diſtreſſed in body or ſoul, the timorous or faint-hearted, the criminals and condemned to die, orphans and widows, travellers by land or by water, women labouring with child, captives and ſlaves, in chains, in the mines, or in the galleys: All that wander about in caves and deſerts, and all that lie expiring in the agonies of death.

Do thou, Lord, ſave both man and beaſt, for excellent is thy mercy, O God, and the children of men ſhall put their truſt under the ſhadow of thy wings.

THE Lord bleſs us and keep us, the Lord make his face to ſhine upon us, and be gracious

unto us; the Lord lift up the light of his countenance upon us, and give us peace.

FINALLY, O Lord, I commit to thy cuſtody and protection, now and henceforth for ever, my ſoul and my body, my mind and my thoughts, my prayers and all my deſires, my ſenſes and my limbs, my life and my death, my brothers and ſiſters, my kindred and friends, my benefactors and interceſſors, my neighbours and acquaintance, my countrymen, and all my fellow Chriſtians.

An ACT *of* PRAISE.

LET us lift up our hearts unto the Lord. It is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, by all means, and upon all occaſions, remember and extol, ſing praiſes and give thanks, bleſs and adore thee, O God; for thou art the maker and ſuſtainer, the keeper and governor, the cheriſher and benefactor, the improver and finiſher of all things.

To thee, O Lord, Father and King eternal, fountain of life and immortality, treaſure of bliſs inexhauſtible and everlaſting; the Heaven, and Heaven of Heavens,

Angels, and all the powers therein, and we, poor mortals, ſinful duſt and aſhes, vile and unworthy though we be, do yet, laid proſtrate under their feet, beg leave to join in conſort with that heavenly Hoſt, and ſay, the beſt we can, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of the Majeſty of thy glory.

Bleſſed be the glory of the Lord, from his place, for the eſſential perfections of his Godhead, his incomprehenſible greatneſs, his dominion and omnipotence, his eternity and providence, his holineſs and juſtice, his wiſdom and truth, his goodneſs and mercy; but, above all, for the unſpeakable riches

of

of his exceeding abundant grace and love in Chriſt Jeſus.

I will magnify thee, I will worſhip thee, I will ſerve thee, I will love and delight in thee, I will entirely devote myſelf to thee, O Lord, my ſtrength, my rock and my fortreſs, my caſtle and deliverer, my helper and defender, the horn alſo of my ſalvation, and my refuge.

MONDAY.

MY voice ſhalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee, and will look up.

Bleſſed art thou, O Lord, who, as on this day, didſt create the Firmament, the Heaven, and the Heaven of Heavens, inhabited by the Celeſtial Powers; Angels and Archangels,

Cherubin and Seraphin: Who, as on this day, didſt divide and fix the waters that be above the Firmament; and make thoſe miſts and exhalations, from whence proceed

ceed ſhowers and dew, hail and ſleet, ſnow like wool, hoar-froſt ſcattered like aſhes, ice caſt out like morſels, clouds brought from the ends of the earth, lightning and thunder, winds, which thou draweſt out of thy treaſures, and ſtorms, which fulfil thy word.

Then alſo didſt thou ſeparate the waters under the Heavens, and fit them for our ſervice here below, by the uſes of drinking and waſhing.

An ACT *of* CONFESSION.

I Acknowledge my wickedneſs, O Lord, and the iniquities of my father's houſe; for we have tranſgreſſed, and walked contrary to thy commandments, and dealt very corruptly againſt thee.

Set not, Lord, my miſdeeds before thee, nor my ſecret ſins in the light of thy countenance: But pardon, I beſeech thee, the iniquity of thy ſervant, according to the greatneſs of thy mercy: As thou haſt uſed to forgive thy ſervant, from my childhood even until now.

I have ſinned, what ſhall I do unto thee, O thou preſerver of men?

men? O blot out my tranſgreſſions, and remember not my ſin; deliver me from going down to the pit, for thou haſt found a ranſom.

O Son of David, have mercy on me; Lord Jeſus, do thou help me; for even the dogs eat of the crumbs which fall from their maſter's table: Have patience with me, and what ſhall thy ſervant ſay? That I will pay thee all? O no! I moſt truly and ſorrowfully do confeſs, that I have nothing at all to pay; forgive me, therefore, this whole debt, I beſeech thee.

Forget me not, O Lord, for ever; how long wilt thou hide thy face from me?

How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart;

heart; how long ſhall mine enemies triumph over me?

Conſider and hear me, O Lord my God, lighten my eyes, that I ſleep not in death;

Leſt mine enemy ſay, I have prevailed againſt him: For if I be caſt down, they that trouble me will rejoice at it; but my truſt is in thy mercy.

A PRAYER

A PRAYER *for* GRACE *to keep the* COMMANDMENTS.

REMOVE from me, O my God, all irreligion and prophaneneſs, ſuperſtition and hypocriſy, enthuſiaſm and unworthy conceits of thee:

Image worſhip and idolatry:

Perjury and vanity, curſes and bitter imprecations:

Neglect of publick worſhip, irreverence in thy houſe, abuſe of the times ſet apart for thy ſervice:

Pride and diſobedience, faction and ſchiſm, unnatural coldneſs to relations, and inordinate love of myſelf:

Fierce-

Fierceneſs and contention, malice and cruelty, anger and revenge:

Unlawful luſt, uncleanneſs in deed, word, or thought:

Idleneſs and extravagance, diſhoneſty and fraud:

Falſe teſtimony and lying, reviling and ſlandering, cenſuring and cauſeleſs ſuſpicion:

All corrupt and impure imaginations, all ungoverned and unbecoming deſires:

And, of thy goodneſs, give me grace conſtantly to ſerve and pleaſe thee, in reverence and godly fear, in worthy apprehenſions of, and a rational obedience to thee:

In bodily adoration, and ſpiritual worſhip, confined to thee alone:

In an awful regard to oaths, in ſtrict truth, and cautious converſation, in bleſſings, interceſſions, and good wiſhes:

In diligent attendance at religious Aſſemblies, in devotion and decency, and exemplary zeal, through every part of thy ſervice; in conſcientious improvement of the times ſet apart for religious exerciſes:

In dutiful demeanour, and ſubmiſſion, to ſuperiors; in peace and unity, with regard to Church and State; in tender affection to kindred and allies:

In gentleneſs and meekneſs, in patience and forgiveneſs, in general good

good will, and an engaging converſation:

In chaſtity and ſobriety, in modeſt behaviour, and unreproachable diſcourſe, and in a moderate uſe of pleaſures, even thoſe that are innocent and lawful:

In frugality and induſtry, in juſt and conſcientious dealing, in contentedneſs, and compaſſion to the poor:

In truth and integrity, good nature and candour, and a charity that believes, and hopes, and always ſpeaks, the beſt:

In moderate and virtuous affections, holy and clean imaginations, and perſeverance in good works unto the end.

Make

Make me to go in the path of theſe Commandments, for herein is my deſire.

Conſider my ſpiritual enemies, how many they are; and the tyrannous hate they bear againſt me.

O keep my ſoul, and deliver me: Let me not be confounded, for I have put my truſt in thee.

Repeat the ARTICLES *of the* APOSTLES CREED.

[*After which ſay,*]

GRANT me always to hold faſt the profeſſion of my faith without wavering; for thou art faithful who haſt promiſed.

To this hope ſet before me I have fled for refuge; O let me lay hold upon, and always find it, an anchor of the ſoul both ſure and ſtedfaſt, and which entereth into that within the veil.

An ACT *of* INTERCESSION, *as before on* SUNDAY.

[*After which add,*]

GOD be merciful unto me, and bleſs me, and ſhew me the light of his countenance, and be merciful unto me.

O God, even my own God, give me thy bleſſing, and receive my ſupplications.

Direct my life acccording to thy word; grant me a holy ſoul, an undefiled body, pure thoughts, orderly deſires: and ſince, if thou wilt, thou canſt make me whole, Lord, renew every part of me, and ſay, I will, be thou all over clean.

An ACT *of* PRAISE.

I WILL always give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

For he is the Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in goodneſs and truth; keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin: Who, notwithſtanding, will by no means clear the obſtinate guilty, but viſit the iniquity of ſuch fathers upon their children, and upon their childrens children.

Glory therefore be to God in the higheſt, and on earth peace, good will towards men.

TUESDAY.

O God, thou art my God, early will I ſeek.

Bleſſed art thou, O Lord, who didſt, as on this day, gather together the waters into one place, and command the dry land to appear:

Who didſt then alſo bring forth the herb yielding ſeed, and the fruit-tree yielding fruit after his kind.

To which almighty operation we ſtand indebted for the wonders of the great deep, and the ſea ſhut up as it were with bars; for lakes, rivers, and fountains; for earth,

continents, and iſlands; mountains, little hills, and valleys; arable land and meadows, paſtures and foreſts, which yield us graſs, corn, and hay, herbs, and flowers, and plants, for food, for pleaſure, for phyſic; fruitful trees for wine, oil and ſpices: The bowels of the earth, out of which proceed drugs and minerals, ſtones and metals, fuel and fire.

An ACT *of* CONFESSION.

WHO can tell how oft he offendeth? O cleanſe thou me from my ſecret faults.

Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me.

For thy name's ſake, O Lord, be merciful to my ſin, for it is great.

My ſins have taken ſuch hold upon me, that I am not able to look up: Yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleaſure to deliver me. Make haſte, O Lord, to help me.

Shew me thy marvellous loving kindneſs; thou that art the Saviour of them who put their truſt in thee.

I ſaid, Lord, be merciful unto me, heal my ſoul, for I have ſinned againſt thee.

I have ſinned, I have done perverſely, I have committed wickedneſs. But lo! I bethink myſelf, and return unto my God with all my heart, and with all my ſoul.

Now, therefore, hear thou my prayer, and my ſupplication, from heaven, thy dwelling-place, and, when thou heareſt, forgive.

God be merciful to me a ſinner; have pity, Lord, on me, the chief of ſinners.

Father,

Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſon; make me as one of thy hired ſervants, though but the very laſt and loweſt of thy ſervants.

What profit is there in my blood, if I go down to the pit? Shall the duſt give thanks unto thee, or ſhall it declare thy truth?

Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

Turn, I beſeech thee, my heavineſs into joy; put off my ſackcloth, and gird me with gladneſs.

So ſhall every good man ſing of thy praiſe without ceaſing; and I will give thee thanks for ever.

PRAYER

PRAYER *for* GRACE.

TURN, I moſt humbly pray thee, my levity and vain imaginations into ſerioufneſs and watchfulneſs; my ſinful gaiety into holy indignation; my hardineſs to offend into prudent and godly fear; my wanderings and coldneſs into vehement deſire and zeal; my wilful defilements into ſeverity and ſelf-revenge.

An

An ACT *of* FAITH, *as on* SUNDAY.

An ACT *of* INTERCESSION, *as on* SUNDAY.

[*Then proceed thus,*]

THE Lord be my keeper: The Lord be my defence upon my right hand: The Lord preſerve me from all evil, and ſet a watch over my ſoul. The Lord preſerve my going out and my coming in, from this time forth for evermore.

O Lord, thou underſtandeſt, thou canſt accompliſh, thou doſt truly

truly and earneſtly deſire the ſafety and good of my ſoul: I, wretched man, have neither underſtanding to diſcern, nor power to effect, nor, as I ought to have, even will to deſire and ſeek, my true and beſt good: Do thou, therefore, I intreat thee, O my God, of thy unſpeakable tenderneſs and love, vouchſafe to direct and guide, to govern and diſpoſe of me, and all my concerns, in ſuch a manner as thy wiſdom knows will be moſt agreeable to thee, and moſt expedient for me.

WEDNESDAY.

WEDNESDAY.

EARLY in the morning will I think upon thee, O Lord, becauſe thou haſt been my helper.

Bleſſed art thou, O Lord, who didſt, as on this day, make two great lights, the Sun and the Moon; and didſt create the Stars alſo, to divide the day from the night, and to give light upon the earth, and to be for ſigns and for ſeaſons, the Spring, the Summer, the Autumn, the Winter, and for days and weeks, and months and years: The greater light

light to rule the day, and the leſſer lights to rule the night: That they might thus ſucceed, and, as it were, relieve each other.

An ACT *of* CONFESSION.

BEHOLD thou art wroth, for we have ſinned, and are all become as an unclean thing; for our righteouſneſſes are like filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.

But thou, O Lord, art ſtill our father: We are the clay, and thou our Potter, and we all are the work of thy hands.

Be not wroth very ſore, O Lord, neither remember iniquity for ever: Behold, ſee, we beſeech thee, we are all thy people.

Though

Though our iniquities teſtify againſt us, yet, for thy name's ſake, deal mercifully with us, for our backſlidings are many, whereby we have ſinned againſt thee: Yet thou, O Lord, art in the midſt of us, and we are called by thy name; therefore leave us not.

O thou hope of Iſrael, thou Saviour in time of trouble, why ſhouldeſt thou be as a ſtranger in the land; and as a way-faring man that turneth aſide, to tarry for a night; as a man that is aſleep, as a mighty man that cannot ſave? Be merciful, we beſeech thee, to our unrighteouſneſs, and our ſins and our iniquities do thou remember no more.

Lord,

Lord, I have been carnal, ſold under ſin, and in me, that is, in my fleſh, dwelleth no good thing: For the good, which I would, I have not done; but the evil, which I would not, that have I done.

For I acknowledge and delight in thy law, after the inward man; but I feel another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin.

O wretched man that I am! Who ſhall deliver me from the body of this death? I thank God, through Jeſus Chriſt our Lord, for that, where ſin hath abounded, there did his grace much more abound.

Thy goodneſs, O Lord, leadeth me to repentance, O give me ſuch repentance, to the acknowledging the truth, that I may recover myſelf out of the ſnare of the Devil, who have been taken captive by him at his will.

Let the time paſt of my life ſuffice, to have walked after my own will, in laſciviouſneſs, luſts, and exceſs, or any ſort of luxury.

O Lamb of God, without blemiſh, and without ſpot, who haſt redeemed me with thy precious blood; by that ſame blood, pity and ſave me; even for that blood, and that name's ſake, beſides which there is no other under Heaven given unto men, whereby we muſt be ſaved.

God,

God, thou knoweſt my fooliſhneſs, and my faults are not hid from thee. All my deſire is before thee, and thou heareſt all my groanings.

Let not them that wait on thee, O Lord God of Hoſts, be aſhamed for my cauſe; let not them that ſeek thee be confounded through me, O Lord God of Iſrael.

Draw me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters; let not the water-flood drown me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

PRAYER *for* GRACE.

PRESERVE me, good God, from the deadly ſins of pride, envy, anger, gluttony, lewdneſs, avarice, and ſloth. And in their ſtead, implant and cultivate the contrary heavenly virtues of humility, mercy, meekneſs, temperance, chaſtity, contentedneſs, and cheerful induſtry.

An

An ACT *of* FAITH.

IN God the Father, I believe his paternal love and care of me:

In the Almighty, his power to keep me to ſalvation:

In the Maker of Heaven and Earth, his Providence, by which the world, and all things in it, are preſerved, governed, and perfected.

Upon my Jeſus I depend, for ſalvation: Upon the Chriſt, for his holy unction: Upon the only-begotten, for my adoption: Upon the

Lord, for fit ſupplies to them that ſerve him faithfully:

Upon his immaculate Conception and Nativity, for cleanſing and doing away the corruption in which I was ſhapen, and the ſin wherein my mother conceived me:

In his Sufferings, I thankfully contemplate the bitter things which I deſerved, but he condeſcended, in my ſtead, actually to undergo:

In his Croſs, the curſe of the law aboliſhed: By his Dying, the ſting of death taken out: in his Grave, the corruption of mortal bodies buried: in his Deſcent into Hell, the prevention of our periſhing there:

In

In his Reſurrection, I ſee the pledge of my own, and the firſt-fruits of all them that ſlept:

In his Aſcenſion, the neceſſity of his going to prepare a place for us:

His coming again I aſſuredly expect, for receiving to himſelf thoſe that are his:

And his judging the world, at that great day of recompence, when every man ſhall be rewarded according to his works.

In the Holy Ghoſt, I believe a power from on high, by operations ſupernatural and inviſible, but yet with efficacy undeniable, tranſforming and renewing the ſoul to holineſs.

In the Church, I conſider a myſtical body, compoſed of perſons, called from all quarters of the world, and united by the diſtinguiſhing common band of a ſound faith and holy converſation.

In the Communion of Saints, who are the true members of this body, I promiſe to myſelf a right, and mutual participation, of Sacraments, and other means of grace, for conferring upon me remiſſion of ſins, and juſtifying my moſt ſteadfaſt aſſurance of this body being raiſed, and my whole man tranſlated to the life everlaſting.

For all theſe things, O Lord, I rely on thy truth and goodneſs. How excellent is thy mercy, which hath

hath dealt ſo bountifully with us! Eſtabliſh, I pray thee, my heart in thy word, that I may keep that good thing which I have heard of thee, concerning thy love, which is in Chriſt Jeſus, and let me not be diſappointed of this my hope.

An

An ACT *of* INTERCESSION.

FUrthermore, I intreat thee, O Lord, that thou wouldſt remember every one for good.

Have mercy upon all, and be reconciled to all. Eſtabliſh tranquillity among thy people every where; remove all things that offend; and make all wars to ceaſe. Put to ſhame the innovations of hereſy and ſchiſm, and fill our hearts with thy peace, and thy love.

O God of our ſalvation, who art the confidence of all the ends of the earth, be mindful to crown the year with thy goodneſs, and let thy clouds drop fatneſs: For upon thee do wait the eyes of all, and thou giveſt them their meat in due

due ſeaſon. Thou openeſt thine hand, and filleſt all things living with plenteouſneſs.

Remember thy holy Church, from the one end of the earth to the other, which thou haſt purchaſed with thy precious blood; and ſettle it upon the firm foundations of truth, and peace, and love, ſo long as the world endures.

Be favourable to all thoſe good men, who bring forth the fruits of piety and charity, in any particular Churches: Crown all their holy labours with ſucceſs; and the alms they contribute to thy needy Members, do thou return into their boſoms, in rich and heavenly graces; abundantly over-

paying

paying their earthly things, with heavenly; their corruptible things, with incorruptible; their temporal, with eternal.

Shed thy grace upon all thoſe pious ſouls, who devote themſelves to thy ſervice, by a life of auſterity and abſtinence, by voluntary virginity, ſtrict purity, or ſevere mortification; and on thoſe alſo, who uſe the world, as not abuſing it, by a diſcreet and moderate enjoyment of the moſt lawful pleaſures, under the conſtant direction and reſtraint of religion, and godly fear.

Think upon every Chriſtian, labouring under any ſort of affliction, diſtreſs, pain, or grief; and ſtanding in need of thy pity and aſſiſt-

aſſiſtance: All our poor brethren in captivity, in chains, in bitter and barbarous ſlavery; grant to the exiled, a ſafe return home: Health to the ſick: Comfort to the ſorrowful: And liberty to the priſoners.

Bleſs, we beſeech thee, all Chriſtian Princes, with whom thou haſt entruſted the government of thy people: And eſpecially, thy ſervant, our King. Strengthen his hands, and diſpoſe his heart, to ſeek the welfare, and promote the honour and intereſt, of the Church and State, committed to his charge. Grant him ſafe, honourable, and uninterrupted peace; that, under him, his ſubjects may lead quiet and

and peaceable lives, in all godlineſs and honeſty.

Bleſs all in authority over us; our Counſellers, Magiſtrates, and Commanders by ſea and land.

Pour out thy holy ſpirit abundantly upon our ſpiritual Fathers, the Biſhops and Paſtors of thy Flock: The Reverend Prieſts, and the whole Clergy. Make them workmen, that need not be aſhamed, rightly dividing the word of truth, and exemplifying and adorning it, both by the ſoundneſs of their doctrine, and the integrity of their lives.

Fill our garners plenteouſly with all manner of ſtore; preſerve peace and comfort in all private families; concord and tender affection between

tween huſbands and wives; defend and cheriſh all young children; provide for the inſtruction and good education of our youth; ſupport our old men under the infirmities of age; comfort the feeble-minded, gather together the diſperſed, diſabuſe the deceived and ſeduced, bring back all that have erred from thy way, and unite them again to thy Holy, Catholick, and Apoſtolick Church. Releaſe thoſe that are vexed with evil ſpirits.

Be a Pilot to the Sailors, a Guide to the Travellers, an Huſband to the Widows, a Father to the Fatherleſs, a Deliverer to the Oppreſſed, a Phyſician to the Diſeaſed. Extend thy mercy to all criminals at the bar; to all

ſlaves

ſlaves in the mines, or galleys; to all under neglect, contempt, and want; but eſpecially, to all that are perſecuted for the ſake of righteouſneſs, and a good conſcience: That ſo there may be no creature in adverſity, who doth not feel thy comforts and compaſſion.

Be kind to all my friends, and to all mine enemies; to all, who have prayed for me; and, to all who have deſired of poor unworthy me, that I would pray for them.

Finally, O Lord, ſhower down the riches of thy mercy upon every one recommended, or not recommended, by me, or any other interceſſor: And grant to each of them, all things neceſſary and expedient, for their preſent circum-

circumſtances: For thou art the friend of the friendleſs; the helper of the helpeleſs; the hope of the hopeleſs; be thou therefore all things to all men; who art perfectly acquainted with each man, and his condition, his wants, and his deſires.

Defend, O Lord, the place wherein I dwell, and this whole country, whereunto I belong, from peſtilence and famine, from earthquakes and inundations, invaſions from abroad, and civil wars at home.

Cloſe up the rents of ſchiſmatical and divided Chriſtians; reſtrain the rage and cruelty of Infidels; diffuſe into all hearts humanity and mutual charity; and ſo make us all meet, to be partakers of the inheritance, of the Saints in Light.

THE glorious Majeſty of the Lord our God be upon us: Proſper thou the work of our hands upon us: Yea, proſper thou our handy work.

BE thou, O Lord, within me, to ſtrengthen me: Without me, to watch me: Over me, to cover me: Under me, to hold me up: Before me, to lead me: Behind me, to bring me back: Round about me, to keep off mine enemies on every ſide.

An ACT *of* PRAISE.

BLESSED be thou Lord God of Iſrael, our Father, for ever and ever. Thine, O Lord, is the greatneſs, and the glory, and the victory, and the majeſty; for all, that is in the heaven, and in the earth, is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all: And in thy hand is power and might, and in thy hand, it is to make great, and to give ſtrength unto all. Now therefore, O Lord, we thank thee, and evermore will praiſe thy glorious name.

THURSDAY.

EARLY in the morning do I cry unto thee; for in thy word is my truſt.

O ſatisfy me with thy mercy, and that ſoon; ſo ſhall I rejoice, and be glad, all the days of my life.

BLESSED art thou, O Lord, who didſt, as on this day, command the waters to bring forth abundantly, the moving creature that hath life; the fiſh, and fowl, great whales, and winged birds; and didſt bleſs them, and give them power, to increaſe and multiply.

Bleſſed

Bleſſed art thou, O Lord, who didſt, as on this day, return to thy Father's throne.

Set up thyſelf, O God, above the Heavens: And thy glory above all the earth. And, by thy aſcenſion, ſo draw us after thee, that we may henceforth ſet our affections on things above, not on things on the earth.

By that ſalutary and venerable Sacrament of thy moſt holy Body, and moſt precious blood, which thou, on this day's evening wert pleaſed to inſtitute, have mercy upon us, and deliver us, good Lord.

An ACT *of* CONFESSION.

O Thou, who haſt moſt ſolemnly declared, as I live, ſaith the Lord, I have no pleaſure in the death of a ſinner; but would rather, that he ſhould turn from his wickedneſs, and live; turn ye, turn ye, from the evil of your ways, for why will you die, O Houſe of Iſrael? Turn thou us, O good Lord, to thee, and ſo ſhall we be turned. Yea, turn us from all our iniquities, that they may not be our ruin.

I have ſinned, I have committed iniquity, I have done wickedly, and have rebelled; even by departing from thy Commandments, and thy Judgments.

Unto

Unto thee, O Lord, belongeth righteouſneſs, but unto us confuſion of face, as at this day; becauſe of our treſpaſs, which we have treſpaſſed.

O Lord, unto us belongs ſhame and reproach; to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee.

O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger, and thy fury, be turned away, and cauſe thy face to ſhine on me, thy ſorrowful and penitent creature.

O my God, incline thine ear, and hear; open thine eyes, O Lord, and ſee my great affliction: O Lord, hear; O Lord, forgive; O Lord

O Lord hearken, and do; defer not for thy own ſake, O my God: For thy ſervant is called by thy name.

In many things we offend all: Lord, when thou bringeſt my ſins to account, let mercy rejoice againſt judgment. If I ſay, that I have no ſin, I deceive myſelf, and the truth is not in me. But I will confeſs my many and grievous offences, that thou may'ſt be juſt and faithful, in forgiving my ſins, and cleanſing me from all unrighteouſneſs.

And, for this purpoſe, I have an advocate with thee, thy only begotten ſon, Jeſus Chriſt the righteous; O let him be an effectual propitiation for my ſins, who is a ſufficient propitia-

propitiation for the ſins of the whole world!

Will the Lord caſt off for ever? And will he be no more entreated? Is his mercy clean gone, and doth his promiſe fail for evermore? Hath God forgotten to be gracious: And will he ſhut up his loving kindneſs in diſpleaſure? No, theſe diſtruſts are from my own infirmity: But I will remember the years of the right hand of the moſt Higheſt. I will meditate alſo on thy truth and goodneſs; and comfort myſelf with thy mercies of old time.

PRAYER *for* GRACE.

O Thou, without whom I can do nothing, help me to lay aſide every weight, and the ſin which doth ſo eaſily beſet me; all filthineſs, and ſuperfluity of naughtineſs; the luſt of the fleſh, the luſt of the eyes, and the pride of life: Every motion of the body, and of the mind, which is repugnant to thy holy will.

Give me poverty in ſpirit; that mine may be the kingdom of Heaven: Godly ſorrow; that I may be comforted: Meekneſs, that I may inherit the earth: Hunger and thirſt after righteouſneſs, that I may be filled: Grant me to be merciful, that

that I may obtain mercy: Pure in heart. That I may ſee God: A maker of peace, that I may be called a child of God: Prepare me patiently to undergo revilings, perſecutions, and evil falſely ſpoken for righteouſneſs ſake; that my reward may be great in Heaven.

An ACT *of* FAITH.

I Come to God, in firm belief that he is: And that he is a rewarder of them that diligently ſeek him.

I know, that my Redeemer liveth, that he is the Chriſt, the Son of the living God; that he is of a truth the Saviour of the World; that he came into the world to ſave ſinners, of whom I am chief. By the grace of our Lord Jeſus Chriſt, we truſt to be ſaved, even as our Fathers.

I know, that this frail body ſhall riſe again, and ſtand at the latter day upon the earth: At which time, I ſtedfaſtly depend, upon ſeeing

ing the goodneſs of the Lord, in the land of the living.

MY heart rejoiceth in the Lord, becauſe I have hoped in his holy name.

By all thy endearing titles, of God, Father, Creator, Saviour, Mediator, Interceſſor, Redeemer, and twofold Comforter, typified by the Lamb, and by the Dove, I beſeech thee, Three Perſons, One God, let thy merciful kindneſs be upon me, like as I do put my truſt in thee.

An Act *of* Intercession

LET us pray, in the peace of the Lord, for that peace which the world cannot give; which cometh from above, for the comfort and ſalvation of our ſouls.

Let us alſo beg of God peace for all mankind, eſpecially for tranquillity, firm eſtabliſhment, and perpetual ſafety, to his holy Catholic Church; and a good agreement, and godly union, of Chriſtians with each other.

To this end I implore his bleſſing, in a more particular manner, upon our reverend Fathers the Biſhops,

ſhops, all the ſubordinate Clergy, and all Congregations committed to their charge, particularly thoſe that miniſter in holy things, and all the good people who dwell in this place, under their Miniſtry.

That God would give temperate and healthful weather; kindly and fruitful ſeaſons; quiet and comfortable times; that he would accompany and direct all travellers by land or by water; that he would make the beds of the ſick, hear the cries of the oppreſſed, let the impriſoned go free, ſuſtain the afflicted and dejected; ſanctifying all, and by ſuch means as his wiſdom knows beſt, giving an happy iſſue to their reſpective ſufferings.

I will

I will alſo, after the example of the Saints before me, commend myſelf, my life, and every action and event of it, to thee, my Lord, and my God: For unto thee belongeth glory, and honour, and worſhip.

The Lord is my light, and my ſalvation, whom then ſhall I fear? the Lord is the ſtrength of my life, of what ſhall I be afraid?

For lo! I have depoſited myſelf, my friends, and all that is mine, in the hands of him who is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory with exceeding joy. Even thy hands, my only wiſe God and Saviour, to whom be glory

and

and majeſty, dominion and power, both now and ever. Amen.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be therefore with me, and with all whom I have prayed for. Amen.

An ACT *of* PRAISE.

O Lord, my good and gracious God, for that thou haſt given me being, for that thou haſt given me life, for that thou haſt given me reaſon, for that thy bountiful providence hath nouriſhed me, preſerved me, directed and governed me:

For my education, for my civil ſtation, for my religion, for all thy gifts of grace, of nature, of fortune:

For my redemption, regeneration, inſtruction in the truth: For thy calls to me, for thy repeated calls, for thy continuing to repeat thoſe calls times without number; for

for thy forbearance and long-ſuffering, thy long, thy very long-ſuffering, after great provocations, upon many occaſions, for ſo many years, and even to this very time:

For every mercy which I have received; for every undertaking in which thou haſt proſpered me; for every good action (if any action of mine be good) which thou haſt enabled me to do; for all the enjoyments of this preſent life, and for all thy promiſes, and all my hopes of a better life to come:

For the advantage of indulgent and careful parents; for the benefit of gentle teachers; for the kindneſs of never to be forgotten benefactors; for the pleaſure of agreeable friends; for the comfort of

peaceable neighbours; for the ſatisfaction of truſty, frugal, and diligent ſervants:

For all who have at any time done me good; by their writings, or by their ſermons; by their diſcourſe, or by their temper; by their prayers, or by their examples; by their advice, or by their reproofs; by their rewards, or by their puniſhments; nay, perhaps, even by their cauſeleſs cenſures of me, or unjuſt proceedings againſt me:

For all theſe, and for all other inſtances of any manner of good done to me, whether aſked or unaſked; whether intended or not intended; whether known or unknown; whether remembered or for-

forgotten; whether with or againſt my own conſent; I do, and will, praiſe thee; I do, and will, bleſs thee; I do, and will, humbly adore thee, and moſt heartily thank thee, this day, and every day of my life.

O! what is thy ſervant, or what is my father's houſe, that the great and glorious God ſhould look upon ſuch a dead dog as I am?

What ſhall I render unto the Lord for all the benefits that he hath done unto me? For all that mercy which ſpared me when I deſerved puniſhment; for all that patience which did not diſdain to wait for my happy change; when ſo much goodneſs ſhould at length lead me to repentance.

HOLY, Holy, Holy, Lord God Almighty, which was, and is, and is to come; thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

FRIDAY.

FRIDAY.

UNTO thee will I cry, O Lord, and early ſhall my prayer come before thee.

BLESSED art thou, O Lord, who didſt, as on this day, command the earth to bring forth the living creature after his kind; cattle, and creeping things, and beaſts of the earth, after their kind; that they might be ſerviceable to man for food, for cloathing, and for help in his labours:

And who madeſt man after thy own likeneſs, and didſt bleſs him,

and give him dominion over the fiſh of the ſea, and over the fowls of the air, and over all the earth.

In which wonderful and moſt noble operation I behold, and thankfully admire, thy conſultation about it, the work of thine own hand in it, thy breathing of life into him, whereby man became a living ſoul; the image of thy own divine mind impreſſed upon him; the government of creatures here below committed to him; the Paradiſe prepared for him; the charge given to thy Angels concerning him; the marvellous ſtructure of his body, the ſeveral functions of his heart, his reins, his eyes, his ears, his tongue, his hands, his feet, and indeed his every part; for in all

all is he fearfully and wonderfully made.

But ſtill more uſeful and more amazing are the ſuperior faculties of his ſoul; life, ſenſation, reaſon, intellect, free-will, memory, and conſcience.

How amply alſo haſt thou made proviſion for the exerciſe of theſe noble faculties! By a revealed and written Law; by the oracles of inſpired Prophets; by the melody of holy Pſalms; by the profitable inſtruction of wiſe Proverbs and Parables; by the examples and experience to be gathered from faithful Hiſtories; and by the typical worſhip of ſacrifices, the ſhadows of greater and better things to come.

BLES-

BLESSED art thou, O Lord, for that great and precious promiſe, which thou, in the bowels of thy mercy, didſt vouchſafe to give the ſupport of to our fallen parents; that the ſeed of the woman ſhould break the ſerpent's head; and for the punctual accompliſhment of that promiſe, which thou, in the fulneſs of time, waſt pleaſed to make on this day.

Bleſſed be thou, O Lord, my God, and my Saviour, for the holy and bitter ſufferings of this day! O grant, that what thou wert then content to endure for us men, and for our ſalvation, may be effectual, for the ſaving of my ſoul in particular.

An ACT *of* CONTRITION.

I Have rebelled againſt the Lord my God, and have fallen by my iniquity; but I will take with me words, and will return unto him, and ſay, take away all my iniquity, and receive me graciouſly; ſo will I render the calves of my lips.

Spare me, good Lord, ſpare me, and give not up thy ſervant to reproach and ruin. Be merciful, O Lord, be merciful; ceaſe from thine anger, I beſeech thee; repent, Lord, of the evil, and let it not be.

I have followed after lying vanities, and forſaken my own mercy,

mercy, and have been juſtly caſt out of the ſight of thine eyes.

But, when my ſoul fainteth, I will remember my God, and will look again towards thy holy Temple.

Who is a God, like unto thee, that pardoneſt iniquity, and paſſeſt by the tranſgreſſion of thy people? Thou retaineſt not thy anger for ever, becauſe thou delighteſt in mercy.

Turn again then, and have compaſſion upon me; do thou ſubdue all mine iniquities, and caſt my ſins into the depth of the ſea. Yea, perform all thy truth, and thy goodneſs, upon thy ſervant.

O Lord, I have heard thy threatnings, and was afraid: I have conſi-

conſidered thy works and was aſtoniſhed: But do thou in wrath remember mercy.

Behold me, Lord, like thy ſervant heretofore, clothed with filthy garments, and Satan ſtanding at my right hand; but do thou, by the blood of thy covenant, by the fountain opened for ſin and for uncleanneſs, waſh me throughly from my wickedneſs; and ſave me, as a brand plucked out of the fire.

Father, forgive me, for I knew not what I did, alas! I knew not what I did, when I ſinned ſo grievouſly againſt thee. Lord, remember me in thy kingdom: Lord, lay not the ſins of mine enemies

mies to their charge; Lord, lay not my own ſins to my charge;

But, by thy agony and bloody ſweat, by thy head crowned with thorns, and ſmitten with fiſts and ſtaves; by thine eyes full of tears, and thine ears pierced with ſlanders and revilings; by thy face miſerably defiled with ſpittle; by thy mouth moiſtened with vinegar and gall; by thy neck bending under the weight of the croſs; by thy back torn and furrowed with ſcourges; by thy loud and bitter cry, My God, my God, why haſt thou forſaken me? By thy heart wounded with a Soldier's ſpear; by the water and blood ſtreaming from that wound; by thy body broken, and thy blood ſhed, for me;

me; by the ſaving and ſignificant memorials of thy love and ſufferings; forgive, O Lord, the offence of thy ſervant, and cover all my ſins.

Take away all thy diſpleaſure, and turn thyſelf from thy wrathful indignation.

Turn me, O God, my Saviour, and let thine anger ceaſe from me.

Wilt thou be diſpleaſed for ever? And wilt thou ſtretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken me, that thy ſervant may rejoice in thee?

O ſhew me thy mercy, good Lord, and grant me thy ſalvation.

A PRAYER

A PRAYER *for* GRACE.

DEFEND me, I beſeech thee, by thy mighty power, and endue me with ſtrength in the inner man; effectually to withſtand, and irreconcileably to abhor, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrifes, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and all the works of the fleſh, with its corrupt affections and luſts:

And help me to grow in grace, and in the knowledge of our Lord and Saviour; and let me not be barren in that knowledge, but bring

bring forth abundantly the fruit of the ſpirit: Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, meekneſs, and forbearance, againſt which there is no law.

An ACT *of* FAITH.

I Believe, that thou, O God the Father, haſt created me: deſpiſe not then the work of thy own hands.

I believe, that thou haſt made me in thy own image, after thy likeneſs; ſuffer not then thy likeneſs to be caſt away and periſh.

I believe, that thou, O God the Son, haſt redeemed me by thy blood; permit not then thyſelf to be defrauded of a purchaſe which coſt thee ſo dear.

I believe myſelf to be called a Chriſtian, after thy own name; diſregard not then the perſon, whoſe

whoſe greateſt honour it is to be named after thee.

I believe, that thou, O God the Holy Ghoſt, haſt ſanctified me by the laver of regeneration; reject not then the ſoul, which thou haſt graciouſly admitted to be partaker of thy holineſs.

I believe, that thou haſt grafted me into the good olive tree; cut not off the branch which thou haſt thus made a Member of Chriſt's myſtical body.

O Think upon thy ſervant, as concerning thy word, wherein thou haſt cauſed me to put my truſt.

My ſoul hath longed for thy ſalvation, and I have a good hope becauſe of thy word.

May'ſt thou ever be with me, O Lord, by thy power, to protect me: By thy mercy in Chriſt, to ſave me: By thy truth and Holy Scripture, to inſtruct and comfort me: By the grace of thy Holy Spirit, to renew and quicken me, now, and for ever and ever.

O Deareſt Saviour, impart to me thy whole ſelf; and let every part and act of thine have its ſaving influence over me:

Sanctify me by thy ſpirit, feed and ſtrengthen me by thy body; ranſom me by thy blood; waſh me in thy water; heal me by thy ſtripes;

ſtripes; refreſh me by thy ſweat; hide me in thy wounds.

And the peace of God, which paſſeth all underſtanding, keep my heart and mind, in the knowledge and love of God.

An ACT *of* INTERCESSION *from the antient* LITURGY *of the* CHURCH *of* JERUSALEM.

AND now, O Lord Jeſus Chriſt, in full faith and truſt in thy life giving paſſion, ſalutary croſs, death, burial, and reſurrection from the dead on the third day, thy aſcenſion into Heaven, and ſitting at the right hand of the Father, and looking for thy ſecond glorious and terrible Advent, when thou ſhalt come again with glory to judge the quick and the dead, and ſhall render to every one according

cording to his works, we wretched and miſerable ſinners do beſeech thee, that thou wouldeſt not deal with us after our ſins, nor reward us after our iniquities; but according to thy clemency and ineffable love to mankind, overlooking and blotting out the hand writing that is againſt us thy ſervants, wouldeſt grant us thy heavenly and eternal good things; for thy people and thine inheritance make their ſupplications unto thee: Have mercy upon us, O Lord God, Almighty Father, have mercy upon us, according to thy great mercy, and ſend down thy holy ſpirit upon us all, through the appointed means and channels of grace in thy Church, for the ſanctification of

ſoul

ſoul and body, for bringing forth the fruit of good works, for remiſſion of ſins, and for life everlaſting.

We ſupplicate and intreat thee, O Lord, for thy Holy Catholic and Apoſtolic Church throughout the whole world: Do thou now alſo, O Lord, plentifully furniſh her with the rich gifts of thy holy ſpirit. Look down upon her in her captivity; O viſit her once more with thy ſalvation; and bring her out to ſerve thee in the beauty of holineſs.

Remember, O Lord, the holy Biſhops in thy Church, (eſpecially thy ſervant our Biſhop) endow them with wiſdom, and fill them with the Holy Ghoſt, that they may

may rightly divide and uprightly walk in the word of truth.

Remember, O Lord, according to the multitude of thy mercies and compaſſions, all the Preſbyters and Deacons who compaſs thy holy Altar; grant to thoſe an unblameable Preſbyterate, and preſerve theſe unſpotted in their Miniſtry, and purchaſe for them good Degrees.

Remember, O Lord, all Kings and Princes, whom thou haſt appointed to reign upon the earth, and eſpecially thy ſervant our King, and all in authority; eſtabliſh their kingdoms in peace, and incline their hearts to be favourable to thy Church, that in their tranquillity we may lead a quiet and peaceable

peaceable life, in all godlineſs and honeſty.

Remember, O Lord, this city, dioceſe, pariſh, &c. and every city and country, with all the faithful that dwell in them, preſerve them in peace and ſafety.

Remember, O Lord, our Chriſtian Brethren that travel by ſea or by land, or are in foreign countries, that are in chains or impriſonment; that are in captivity, or baniſhment, or in hard ſlavery.

Remember, O Lord, thoſe that are ſick, or diſeaſed, and make haſte to heal and deliver them.

Remember, O Lord, every Chriſtian ſoul under affliction or calamity, and all who ſtand in need

need of thy divine mercy and help.

Remember alſo the converſion of them that be in error.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all; ſettle the flocks of thy people in peace; remove all ſcandals; make wars to ceaſe; put a ſtop to the violence of hereſies; heal the ſchiſms of the Churches; and grant us thy peace and love, O God, our Saviour, and the hope of all the ends of the earth.

Remember, O Lord, to grant us temperate weather, moderate ſhowers, pleaſant dews, and plenty of the fruits of the earth; and to bleſs the whole circle of the year with

with thy goodneſs; for the eyes of all hope in thee, and thou giveſt them food in due ſeaſon; thou openeſt thine hand, and filleſt every living creature with thy gracious bounty.

Remember, O Lord, all who bring forth fruit, and do good works in thy holy Churches, and who are mindful of the poor, the widows, orphans, ſtrangers, and indigent perſons, and all who deſire to be remembered in our prayers.

And grant that we may all find mercy and favour with all thy ſaints, who, from the beginning of the world, have pleaſed thee in their ſeveral generations, Patriarchs, Prophets, Apoſtles, Martyrs, and every juſt

juſt Spirit made perfect in the faith of thy Chriſt, from righteous Abel even unto this day; do thou give them and us reſt in the region of the living, in the boſoms of our holy Fathers, Abraham, Iſaac, and Jacob, whence ſorrow, grief, and lamentation are baniſhed away, where the light of thy countenance viſits and ſhines continually; and vouchſafe to bring them and us to the full enjoyment of thy heavenly kingdom: And diſpoſe the end of our lives, O Lord, in peace, that they may be Chriſtian, well pleaſing to thee, and free from ſin; that ſo, with that innumerable company before the throne, we may ſing praiſes evermore to thy glorious name, O Jeſu, our Saviour,

viour, our Lord, and our God, in the unity of the Father and the Holy Spirit. Amen. Hallelujah.

An ACT *of* INTERCESSION, *as before on* WEDNESDAY.

An ACT *of* PRAISE.

GLORY to thee, gracious and merciful God, who, when miſerable man had, by tranſgreſſing thy Commandments, forfeited thy favour, and utterly loſt himſelf; didſt not diſdain, nor forſake him, in this forlorn condition; but by many admirable methods, didſt viſit and pity him:

As a compaſſionate and tender Father, ſuſtaining him with thy greateſt and moſt comfortable promiſe, that the ſeed of the woman ſhould break the ſerpent's head:

Opening

Opening a door of faith and of repentance; and, in the fulneſs of time, ſending out of thy boſom thy Chriſt, the Son of thy love, to take upon him the ſeed of Abraham; that, by his ſpotleſs and holy life, he might fulfil the obedience of the law; and, by the ſacrifice of his death, might take away the curſe and ſting of death; and, after having thus given himſelf a ranſom for the whole world, might, by his reſurrection, reſtore that world to life.

O infinitely wiſe and good God, who haſt left no expedient untried, for bringing lapſed mankind back again to happineſs; and making them partakers of thy divine nature, and everlaſting glory!

O thou,

O thou, who haſt borne ſuch ample teſtimony to the truth of thy Son's Goſpel, by miracles manifold and numberleſs, by the moſt holy and memorable lives of thy Saints and Servants, by their invincible patience under torments and death, by the moſt aſtoniſhing converſion of the world, blinded with ignorance, prejudice, and ſenſuality, to the obedience of the faith: And all this accompliſhed, without any advantage, or aſſiſtance, from wealth, or power, or publick countenance, or charms of eloquence, or force of arms: Bleſſed and praiſed, lauded and magnified, exalted, ſanctified, and adored, by thy glorious name for ever and ever.

May the memory, and every mention, of these inestimable instances of thy wondrous love, fill every heart with joy and thankfulness, in all places, and throughout all generations.

WORTHY art thou, O Lord, to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Therefore unto him that sitteth on the Throne, and unto the Lamb, be blessing, and honour, and glory, and Power, for ever and ever. Amen.

Salvation

Salvation to our God, who ſitteth on the Throne, and to the Lamb.

Bleſſing and glory, and wiſdom and thankſgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

SATURDAY.

O Lord, be gracious unto us, for we have waited for thee. Be thou our arm every morning, and our ſalvation in the time of trouble.

BLESSED art thou, O Lord, who, as on this ſeventh day, didſt reſt from all thy works, and didſt bleſs and hallow it for a memorial of the creation; for a ſign of the covenant made with thy peculiar people; for a thankful remembrance of their releaſe out of the Egyptian bondage.

O may

O may I always moſt thankfully acknowledge my abſolute dependence on thee, and thy great goodneſs and bounty to me and all thy creatures: May I always adore and bleſs thee for all the gracious diſpenſations of thy providence, and wonderful mercies and deliverances vouchſafed unto thy Church and People in all ages.

Bleſſed art thou, my God, and my Saviour, who waſt content to lie this day in the bowels of the earth; and be like to them that are ſlain, who ſleep in the grave, and paſs out of remembrance.

Give to me, Lord, and to all who are baptized into thy death, grace ſo to mortify our corrupt af-

fections, that we may effectually be buried with thee; and finally, through the grave and gate of death, may, by thy merits, paſs to our joyful reſurrection.

An ACT *of* CONFESSION.

O My God, I am aſhamed, and bluſh to lift my face unto thee; for my iniquities are increaſed over my head, and my treſpaſs is grown up unto the heavens.

From the time of my youth, until this very day, have I been in a great treſpaſs, and cannot ſtand before thee becauſe of this.

My ſins are more in number than the ſand of the ſea, ſo that I am not worthy to look up to Heaven; neither is there any reſt in my ſoul, becauſe I have provoked my God to wrath, and have

done that which is evil in his ſight by refuſing his will, and departing from his commandments.

Now, therefore, behold, I bow the knees of my heart, and humbly implore thy mercy.

I have ſinned, O Lord, I have ſinned; but I acknowledge my grievous and manifold tranſgreſſions.

Good Lord, deſtroy me not, nor cut me off in my ſins; let not thy jealouſy burn like fire for ever, neither condemn me to the priſons of darkneſs; for thou art the God of them that return: Shew forth thy infinite loving kindneſs upon thy unworthy ſervant:

So ſhalt thou ſave me in the multitude of thy mercies, ſo ſhall my

my mouth be filled with thy praiſe, and I will ſing of thy glory and honour all the day long.

Lord, if thou wilt, thou canſt make me clean. Speak the word only, and thy ſervant ſhall be healed. Lord ſave me. Careſt thou not that I periſh? Jeſus, Maſter, have mercy on me! Jeſus, thou Son of David, have mercy on me! Say unto my ſoul, thou art looſed from thine infirmity: O ſay, my grace is ſufficient for thee.

Remember not my old ſins, but have mercy upon me, and that ſoon, for I am come to great miſery.

Help me, O God of my ſalvation, for the glory of thy name: O de-

O deliver me, and be merciful to my ſins, for thy name's ſake.

Impart to me thy grace, that I may add to my faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly-kindneſs, and to brotherly-kindneſs charity: That ſo, not forgetting that I have been purged from my old ſins, I may be fruitful in good works, and give all diligence to make my calling and election ſure.

An

An ACT *of* FAITH.

I Believe in thee, O God the Father; if thou then be a Father, and we be Children, even as a Father pitieth his own Children, ſo have thou pity upon us, O Lord.

I believe in thee, the only Son, our Lord; therefore, ſince thou art our Lord, and we are thy Servants, as the eyes of Servants look unto the hand of their Maſters, even ſo ſhall our eyes wait upon thee, until thou have mercy on us.

I believe, that although we were neither Children nor Servants, but Dogs only, in our Maſter's houſe; yet even ſo, ſome hope might be allowed

allowed to eat of the crumbs which fall from our Maſter's table.

I believe, that Chriſt is the very Lamb of God; O Lamb of God, that takeſt away the ſins of the world, take away mine in particular.

I believe, that Jeſus Chriſt came into the world to ſave Sinners; O thou, who art come to ſave Sinners, ſave me a grievous, a miſerable Sinner, yea, even the chief of Sinners.

I believe, that Chriſt came to ſeek that which was loſt; O thou, who cameſt to ſeek that which was loſt, ſuffer not him to periſh whom thou haſt found and brought into thy fold, and ranſomed from deſtruction.

I be-

I believe, that the Holy Ghoſt is the Lord and giver of life; O thou, who haſt breathed into me the breath of life, grant me not to receive this living ſoul in vain.

I believe, that the Spirit ſanctifieth the heart by his grace; grant that I may never reſiſt, or quench, or defeat, or be unprofitable, under his ſanctifying operations.

I believe, the ſame Spirit maketh interceſſion for the Saints with groanings that cannot be uttered; let me, dear God, have a part in the benefit of thoſe groanings and that interceſſion.

OUR Fathers hoped in thee, they truſted in thee, and thou didſt deliver them. They called upon thee, and were holpen: They put their truſt in thee, and were not confounded.

As thou didſt heretofore deliver our Forefathers; ſo do thou now deliver us, who likewiſe put our truſt in thee.

An ACT *of* INTERCESSION, *as on* THURSDAY.

[*Then add.*]

MAY the power of the Father govern and protect me! May the wiſdom of the Son teach and enlighten me! May the influence of the Holy Ghoſt renew and quicken me!

O Lord, I beſeech thee watch over my ſoul; ſtrengthen and ſuſtain my body; exalt and refine my appetites; compoſe my paſſions; regulate my manners; bleſs my undertakings; fulfil my petitions; ſuggeſt to me holy thoughts; pardon

don what is paſt; direct me in what is preſent; prevent me in what is to come.

NOW unto him that is able to do exceeding abundantly, above all that we can aſk or think, according to the power that worketh in us; unto him be glory in the Church, by Chriſt Jeſus, throughout all ages, world without end. Amen.

MEDI-

MEDITATIONS *and* PRAYERS *for the* EVENING.

HAVING paſſed over the day, I render hearty thanks to thee, my God, for thy good providence. The evening now draws on, make thou it comfortable.

But, as each day has its evening, ſo likewiſe hath human life. Life's evening is old age; make thou this alſo comfortable.

O caſt me not away in the time of age; neither forſake me when my ſtrength faileth me. Even to hoary hairs do thou carry me. Thou haſt made and haſt ſuſtained me hitherto, continue ſtill to ſupport and to deliver me.

Abide with me, my Jeſus, for the time is far ſpent; yea, the ſhadows of the evening are ſtretched out, and the day is declining upon me.

Let thy ſtrength, now eſpecially, be made perfect in my weakneſs: For, as the day, ſo life is near its end; a life, wherein we ſcarcely live.

The night poſts on apace; ſo doth that death, of which night is the image; a night, after which, in this world, we muſt expect no morning.

In conſtant remembrance, and due ſenſe whereof, I earneſtly entreat thee, bleſſed Lord, to order ſuch an end of this life for me, as may be truly Chriſtian; acceptable

to

to thee, perfectly void of ſin and ſhame, and, ſo far as thou ſeeſt fit, free from extreme pain too. So gathering me to the remainder of thy elect, in peace and innocence, at thy own time, and after thy own way; only let it be free from guilt and from reproach.

LET me always be mindful, that the days of darkneſs are many: And let this thought excite me to finiſh my work with diligence, before that night overtake me, wherein no man can work.

Judgment moves alſo towards me; grant me, good Lord, a favourable iſſue at that moſt awful and important tribunal.

I Will lift up my hands by night in the ſanctuary, and will praiſe the Lord.

The Lord hath commanded his loving-kindneſs in the day-time, and in the night ſeaſon alſo my ſong ſhall be of him, and my prayer unto the Lord of my life.

As long as I live will I magnify thee on this manner, and lift up my hands in thy name.

O let my prayer be ſet forth in thy ſight as the incenſe, and the lifting up of my hands as the even-ing-ſacrifice.

BLESSED

BLESSED art thou, O Lord, our God, and the God of our Fathers, who haſt ordained the ſucceſſions of light and darkneſs; who makeſt thy Saints to rejoice upon their beds; who haſt delivered me from the perils of this day, and not cut off my life like a Weaver's web, nor waſted me with pining ſickneſs from morning until night.

MEDITATIONS *and* PRAYERS *for* NIGHT.

WEARIED with the labours and cares of the paſt day, I come to thee, my God, for quiet and repoſe, and new ſupplies of ſtrength to drooping nature.

Lighten mine eyes, that I ſleep not in death. Defend me from the terrors of the night, and from the peſtilence that walketh in darkneſs.

O thou keeper of Iſrael, that neither ſlumbereſt nor ſleepeſt, preſerve me this night from all manner of evil; yea, do even thou preſerve my ſoul.

Viſit

Viſit me alſo with the favour which thou beareſt unto thy choſen; and teach me thy will in the viſions of the nigh

Or if I be not (as I confeſs I am not) worthy of ſo diſtinguiſhing a favour, yet, O moſt kind and merciful Lord, let this ſeaſon of reſt be an entire ceſſation to me, as well from ſin as from labour and ſorrow; and ſuffer not any thought to ſurpriſe my unguarded mind, which is capable either of diſpleaſing thee, or of defiling me.

Let not the follies of ſenſual pleaſure abuſe me, but my reins rather chaſten me in the night ſeaſon; that my ſleep may be perfectly compoſed and pure, quiet

from every worldly and wicked imagination. And do thou, Lord, drive away all ſuggeſtions of the Devil or the fleſh.

Thou beholdeſt the wakefulneſs of mine enemies, which attack me unſeen, and my weakneſs to reſiſt them is not hid from thee; who knoweſt whereof my nature is made, and remembereſt that I am but feeble duſt and aſhes.

Take me then under the covering of thy wings, and let thy loving kindneſs and thy truth always preſerve me.

And, after ſuch refreſhment as thou ſeeſt proper for me, raiſe thou me up again, to make my prayer in a time when thou mayeſt be found;

found; that ſo I may begin my every day with thee, by ſetting forth moſt thankfully thy praiſes, and dedicating myſelf entirely to thy ſervice.

At BED-TIME.

INTO thy hands, O Lord, I commend myſelf, my ſpirit, my ſoul, and my body; for thou haſt created and redeemed them, O Lord, thou God of truth.

Together with me, take alſo under thy fatherly care and protection, all that are near or dear to me, all that thou giveſt me leave to call mine: For all theſe are the gifts of thy bountiful hand to thy poor unworthy ſervant.

Preſerve my lying down and my riſing up, from this time forth, and even for evermore.

Make me to remember thee in my bed, and to think upon thee when

when I am waking: Then let me commune with my own heart, and ſearch out my ſpirits; for thou art about my path, and about my bed, and when I awake I am preſent with thee.

I will lay me down in peace, and take my reſt, for it is thou, Lord, only, that makeſt me dwell in ſafety.

Short

Short EJACULATIONS, *fit for ſeveral Parts, and particular Hours of the Night, and of the Day.*

O Thou, who inſpireſt thy Saints with ſongs in the night, and giveſt wholeſome ſleep to thy beloved; whoſe name I will think of in the night ſeaſon, and will keep thy law; let thy protection and mercy be upon me, and let the Prayers and Thankſgivings come up to thee, which my ſoul poureth out when it fleeth unto the Lord before the morning watch.

O thou,

O thou, who for us men, and for our ſalvation, didſt vouchſafe to be born, while Shepherds were watching their flocks by night; grant me to be born again, by the daily renewing of the Holy Ghoſt, till Chriſt be formed in me unto a perfect man, and ſave me.

About Sun-Riſing.

O Thou, who, very early in the morning, about the riſing of the ſun, waſt pleaſed to leave thy empty tomb, and return again from the dead; raiſe me, I pray thee, to walk in newneſs of life, by ſuch daily exerciſes of repentance and virtue, as may keep me dead indeed unto ſin, but alive unto God, through thee, and ſave me.

Nine in the Morning.

O Thou, who, at the third hour of the day, didſt pour out from Heaven upon thy Apoſtles the miraculous gift of the Holy Ghoſt, take not away from us the comforts of that Spirit, but fill our hearts with the riches of his grace, and ſave us.

O thou, who, about this hour, didſt, with invincible meekneſs and patience, ſtand before Pilate's bar, and ſuffer a robber and murderer to be releaſed before thee; grant us, in all our ſufferings for the teſtimony of thy truth, and of a good conſcience,

to

to conſider and imitate thee, who didſt endure ſuch contradiction of ſinners againſt thyſelf, and ſave us.

Twelve

Twelve at Noon.

O Thou, who, at the ſixth hour of the ſixth day of the week, didſt nail the ſins of the world with thy body to the croſs, blot out the hand-writing of our ſins, which is againſt us, and take it out of the way, and ſave us.

O thou, who, at the ſame hour of the day, didſt let down a great ſheet from Heaven, filled with all ſorts of living creatures, figuring thereby to Peter thy univerſal Church; grant, that we ſinners of the Gentiles, who have been received into that myſtical ſheet, may with it at length be taken up into Heaven, and ſave us.

One at Noon.

O Thou, who, at the ſeventh hour, didſt command the fever to leave the Nobleman's ſon, allay all the diſtempered heats of our appetites and paſſions, and heal every ſickneſs of our ſouls, and ſave us.

Three

Three after Noon.

O Thou, who didſt vouchſafe, about the ninth hour of the day, to taſte death for the ſins of every man, mortify in us our members which are upon the earth, even all things contrary to thy holy will, that we alſo may be crucified unto the world, and ſave us.

O thou, who, at this ſolemn time of prayer, didſt magnify the power of thine Apoſtles, by the cure of the impotent man at the gate of the Temple; who didſt alſo, at this hour, manifeſt thyſelf to Cornelius, praying in his own houſe: hear us, O Lord, in this

and every hour, whether of public or of private prayer, and grant the desires and petitions of thy servants, as thou knowest to be most expedient for us, and save us.

Four after Noon.

O Thou, who about the tenth hour of the day, didſt fill thy Apoſtle Andrew with joy, for having found the Meſſias: Diſcover thyſelf to us who ſeek thee; fill us with the ſame holy joy for finding thee; and admit us to come and abide with thee, the whole remainder of this day, and of our life, and ſave us.

Five after Noon.

O Thou, who didſt not diſdain, even at the eleventh hour, to ſend labourers into thy vineyard, and agree with them for their hire, after they had ſtood all the day idle: Be likewiſe gracious unto all that turn to thee, tho' they come late, though at the eleventh hour of life; and give us all grace, to make up the time, which we already have miſpent or loſt, and ſave us.

Six after Noon.

O Thou, who at the hour of eating the Paſſover, didſt inſtitute the Sacrament of thy Supper, a holy and perpetual memorial of thy precious body and blood: Make us thankful and diligent partakers of the ſame; that we may eat and drink thereof, never to condemnation, but always to the obtaining remiſſion of our ſins, and all other benefits of thy paſſion, and ſave us.

O thou, who alſo waſt, about this hour, taken down from the Croſs and laid into the Sepulchre, kill in us, we beſeech thee, the

body of ſin, and bury in thy grave all our corrupt affections, hiding and covering up our evil, with thy good works, and ſave us.

From

From Six to Nine in the Evening.

O Thou, who when Supper was ended, and night drew on, didſt permit thy own Diſciple to betray thee to thy enemies, and waſt content to be apprehended by them; enable us to imitate, under all injuries and oppreſſions, that meekneſs, which admitted the traitor's kiſs, and ſurrendered thy perſon to thoſe, whom thy word ſtruck down to the ground, and ſave us.

O thou, who didſt viſit thy Apoſtles aſſembled in the evening, when the doors were ſhut; and, by

by breathing on them, didſt impart the Holy Ghoſt, and a power of remitting and retaining ſins: Grant us the benefit and comfort of that power, to be uſed for the looſing and remitting, never for the binding, and retaining of our offences, and ſave us.

Midnight.

Midnight.

O Thou, who didſt, at midnight, raiſe the Prophet David, and Paul, and Silas, to ſing praiſes to thee, becauſe of thy righteous judgments: Make us to think upon thee with gladneſs in our beds, whoſe preſence makes our darkneſs to be light, and ſave us.

O thou, who haſt compared thy ſecond coming to that of a bridegroom at midnight; let this cry, Behold the bridegroom cometh, be conſtantly ſounding in our ears; and grant, that we may always

always be in readineſs, with oil in our lamps, to go out and meet him, and ſave us.

Between

Between Midnight and Morning.

O Thou, who by the crowing of the cock, didſt call back thy fallen Apoſtle to a ſenſe of his ſin and infirmity: Grant us, like him, to take warning by the ſame ſignal, to retire into ourſelves, and weep bitterly for our offences, and then do thou accept our repentance, and ſave us.

O thou, who haſt foretold, that thou wilt return to judgment, in an hour that we are not aware of: Grant us grace to watch and pray always, that, whether thou ſhalt come at even, or at midnight,

night, or at the cock crowing, or in the morning, thou mayſt find us in the number of thoſe ſervants, who ſhall be bleſſed, for watching for their Lord, and ſave us.

Towards

Towards Break of Day.

O Thou, who formeſt the light, and bringeſt back the morning, cauſing thy ſun to riſe on the evil and on the good: Scatter the darkneſs of our ignorance, by the knowledge of thy truth; that in thy light we may ſee light; and lift up the light of thy countenance upon us, the light of grace here, and the light of glory hereafter.

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